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# SELF-CULTURE,

AND

## PERFECTION OF CHARACTER

INCLUDING THE

## MANAGEMENT OF YOUTH.

BY O. S. FOWLER,

EDITOR OF THE AMERICAN PHRENOLOGICAL JOURNAL.

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SELF-MADE OR NEVER MADE.

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SEVENTH THOUSAND—STEREOTYPED EDITION.

New York:

FOWLERS AND WELLS,  
PHRENOLOGICAL CABINET, 131 NASSAU STREET.  
AND BY BOOKSELLERS GENERALLY.

1851.

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SELF-IMPROVEMENT DIRECTORY TABLE.

	Functions.	Cultivation.	Restraint.
1. Amativeness . .	217		218
2. Parental Love . .	219	220-1-2	
3. Adhesiveness . .	225	226-8-9	227
4. Inhabitiveness . .	231	232	
5. Continuity . .	233	234	
A. Vitativeness . .	236	236	237
6. Combaticiveness	238	239	240
7. Destructiveness	241	242	243
8. Alimentiveness	244	245	246
Aquativeness . .	247		
9. Acquisitiveness	248	249	250
10. Secretiveness . .	251	252	253
11. Cautiousness	254	255	256
12. Approbateness	257	258	259
13. Self-Esteem . .	260	261	262-3
14. Firmness . .	264	265	266-301-3
15. Conscientiousness	267	268-9	270
16. Hope . .	271	272-4	273
17. Spirituality . .	275	276	277
18. Veneration . .	278	279	280
19. Benevolence . .	281	282	283
20. Constructiveness	284	285	286
21. Ideality . . . .	287	288	289
B. Sublimity . .	289	290	291
22. Imitation . . . .	292	293	294
23. Mirthfulness . .	295	296	297
D. Agreeableness . .	298	299	300

A dot, or any other mark, with the pen, will be placed in the square containing the number of the paragraphs which give the required directions. But where several persons are marked on the same table, a horizontal stroke, or dash, — will be used for the first; a perpendicular erected on it, thus  $\perp$ , for the second; this perpendicular continued below the horizontal, making a cross, thus  $+$ , for the third; a horizontal curve over this cross, thus  $\overline{+}$ , for the fourth; under for the fifth; to the right hand for the sixth; and the left hand for the seventh: so that the following mark  $(\overline{+})$  stands for all seven

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## P R E F A C E

### TO THE FIRST EDITION.

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IMPROVEMENT is the practical watch-word of the age. Since the Revolution, men have probably made more numerous and valuable inventions and discoveries in machinery, agriculture, and the means of human comfort and luxury, than ever before since the Creation. Yet, while they are straining every nerve to its utmost tension to devise some shorter and still shorter road to augment wealth, and the facilities for promoting merely animal gratifications, and those mostly artificial, how few care or attempt to improve their INTELLECTUAL OR MORAL faculties. If they can but amass riches, live in splendid palaces and princely style, and procure the means of indulging the selfish propensities, they exult in having attained "the highest good," though intellect lie waste, and moral pleasures are unknown. And even the few who attempt to improve their higher faculties know neither where to begin nor how to proceed.

Is this right? Does it comport with the great end of our creation? Is it even our true INTEREST? Does it secure our highest happiness? Neither, as man's sad experience abundantly attests. His INTELLECTUAL AND MORAL faculties constitute the great fountain of human enjoyment, while physical gratifications are only incidental—mere tributaries. He must be happy in the MORAL deportment of his nature, or be for ever misera-

ble. With this settled ordinance of his nature he must comply, or else suffer the penalty affixed to the breach of this cardinal law of his moral constitution.

To expound, in view of these principles, the laws of virtue, and develop nature's method of cultivating the higher and holier capabilities of our nature; to guide the young into the paths of goodness, and consequent happiness; to show parents and teachers how to conduct the moral training and government of children; and to disclose to all aspirants after SELF-IMPROVEMENT the means of securing "the highest good" by expounding the laws of our moral being and inciting to their obedience—objects the most exalted which can possibly engage human attention or effort—is this work laid before the public. It discloses the true sources of human enjoyment, and will conduct inquirers, especially youthful, to the fountain-head of all pleasure, where they may drink deep and perpetually of those delicious and soul-renovating waters of moral enjoyment, which our Creator proffers without stint to all who will accept this God-conferred and Heaven-tending boon. It will show all how to guide and regulate their feelings and conduct; how to restrain and subdue their "easily BESETTING SINS"; IMPROVE THEIR MORAL characters; and exercise all their faculties in harmony with their primitive constitution, and thereby render their action always virtuous, so as thus to secure that one end of their being—HAPPINESS.

To give a more specific aspect of its object and adaptation: Applicants for phrenological examinations are daily and earnestly inquiring—"How can I REMEDY my defects? By what MEANS can I increase my deficient organs, and diminish or regulate those that are too large?" Man naturally longs for higher and still higher



intellectual and moral attainments. The scale or range of self-improvement is illimitable. However high a point we may reach, we naturally desire to rise higher and still higher, till we become "perfect, as God is perfect." And the higher we rise, the stronger our desire to press forward and upward into a state still more exalted. At no previous point of time, probably, has this desire equalled its present point of intensity. Parents, in particular, are inquiring with deep solicitude—"How can I make my children better? That new and most powerful mental stimulant furnished by our republican institutions, has waked up a mighty hungering and thirsting, especially in parents and the young, after moral excellence. These important inquiries—How can I render myself, and how make my children BETTER? this work answers scientifically. It bases every direction in those LAWS of MIND developed by Phrenology—that exponent of all the moral laws of our being, that epitome of all mental knowledge, that great director of the constituent elements of perfection, and how to attain it. This science of mind not only teaches us our characters, but also, what is infinitely more important, how to IMPROVE them. It shows us in what perfection consists, and how to form character and mould mind in accordance with its conditions. SELF-KNOWLEDGE must precede self-improvement, but never supersede it. Formerly, phrenologists were content with reading themselves and others through this mirror of human nature, but they now seek earnestly to APPLY it to their own intellectual and moral progression, and that of the rising generation—an application which, practically made, will more effectually subserve human advancement and happiness, than all the discoveries and inventions, all the metaphysical and even theological speculations, together

with all the educational efforts of the age and of all ages combined; because this discloses the true philosophy of mind, and shows how to perfect it; while they appertain to physics, or enter the department of mind only to becloud it. To the elucidation of these momentous truths, these pages are devoted.

131 NASSAU STREET, New York, July, 1842.

## P R E F A C E

### TO THE IMPROVED EDITION.

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MORE than two-thirds of the time since this work was first published, it has been out of print, because the author was unwilling to re-publish till he could improve it more to his liking. But its SUBJECT MATTER is deemed too important to allow minor defects to withhold it from the public. To DO GOOD by disclosing the only true method of conducting self-improvement, and, above all, to put juvenile education upon the basis of the nature of man—these transcendently important considerations urged its immediate re-publication; and those who prefer utility of matter to beauty of style, will excuse its defects while they profit by its suggestions. Its PRINCIPLES are all true. THEY are not hastily put forth. Every IDEA advanced has been thoroughly scrutinized in all its aspects. Its SUBJECT MATTER needs no apology, only its authorship. Probably no ten pages of it can be carefully perused without essential benefit. Parents will find it a text-book by which to mould the characters of their dear children. All can learn from it HOW TO LIVE—how to become good—how to render themselves HAPPY.



## P R E F A C E

### TO THE STEREOTYPE EDITION

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OF the five years since this work was first published, it has been on sale less than two, because each edition was bought up before the author could command time to effect the improvements he desired. Though it is now far from being perfect, yet every portion of it has been re-written. The matter of the former volume has been condensed from three hundred and fifty pages octavo to less than two hundred duodecimo, besides having been every way improved, and over six hundred pages of new matter added—though this addition appertains in part to Vol. I., or “Physiology, Animal and Mental,” and to “Memory,” or Intellectual Education, which constitutes Vol. III., as well as to this work, which constitutes Vol. II.

Our subject naturally divides itself into three departments: PHYSICAL improvement, or the preservation and restoration of health; MORAL improvement, or the proper cultivation and regulation of the feelings and moral affections; and INTELLECTUAL improvement, or mental discipline. This order we have followed by allotting a volume to each; so that those who wish to prosecute either separately, can do so, or all can be had bound together; yet it is to be hoped that whoever reads one will be incited thereby to read them all. To facilitate references from all parts of each volume to all parts of

the others, each distinct idea advanced has received an appropriate head and number, to which reference is had by those small and elevated figures, called superiors found interspersed through the volumes.

Tables have also been prepared, in which those who secure the requisite examinations, are referred to those passages in each volume, which direct them how to improve those faculties more especially defective, and restrain those most liable to perversion.

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# SELF-IMPROVEMENT.

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## CHAPTER I.

### CONSTITUENT ELEMENTS OR CONDITIONS OF PERFECTION OF CHARACTER.

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#### SECTION I.

#### PROGRESSION A LAW OF THINGS—ITS APPLICATION TO HUMAN AND PERSONAL IMPROVEMENT.

##### 201. THE EARTH PROGRESSIVE.

IMPROVEMENT is written in living characters upon every department of nature. The earth herself, once probaly only a gaseous formation, during the lapse of infinite ages, condensed and cooled till a crust formed upon her surface, and she became ultimately fitted for the abode of life. But her earlier productions, as evinced by the petrifications found in her lowest strata of organic deposit, were coarse in structure. and every way exceedingly inferior. Yet every successive epoch, compared with preceding ones, and even the latter as compared with the previous portions of each era, brought forth vegetables and animals of a higher and still higher order, in the exact date of the world's age, doubtless because, as she grew older, her elements became prepared to produce and sustain a higher and still higher order of life, till, at the epoch just preceding the creation of man, a lower order of the monkey tribe made its appearance; and finally, when this law of progression had fitted the earth for the habitation of man, the "lord of creation"—this last and most perfect work of God—was ushered into being.

Nor did her progress stop here. Her fertility is still becoming constantly re-augmented. All her mountains, hills, and even rocks, as well as all those materials of which she is formed, are only so many store-houses of manure, and consist of materials for making and enriching soil. By slow degrees the outside and fissures of rocks decay, and ultimately form soil, which wind and water transport to her valleys, and thus both supply the waste effected by growth, and perpetually enhance her fertility. Of this the rich mould in the seams of rocks and around stones, and the strength of stony land, as well as the fact that lime, pulverized rock, and some kinds of sand, re-fertilize the earth, furnishes both proofs and examples. Nor will this process cease, or our world be destroyed, till all her mountains, all her depths, are converted by surface decay into soil, vegetable formations, animal fabrics, and the materials for the manifestation of MIND. Our world was not created yesterday, and will not grow old or be destroyed to-morrow. These exhaustless stores, capable of being converted into vegetable and animal life, were not created in vain, and will not be destroyed, but, during countless millions of centuries to come, will go on illimitably to re-augment the earth's fertility, and minister to human happiness. Indeed, every successive age will render her more and still more a paradise, and fit her to enhance, more and more, the happiness of all sentient life !

This conclusion is supported by the fact that vegetable and animal offal decay, re-enrich the soil, and re-augment the earth's productiveness. In fact, this enriching process cannot be prevented. Hence a given piece of land, tilled in the best possible manner, if re-enriched only with the manure made from the cast-off portion of its own products, and especially if chemistry and electricity be brought into requisition, will support human life, and yet become richer and more productive illimitably, and forever !

#### 202. THE MULTIPLICATION OF ALL THAT GROWS

Furnishes another illustration of this principle of progression. No nut, grain, or seed whatever, is content to re-place itself, but every vegetable, every animal, is constituted to

“MULTIPLY.” A single elm-nut produces a tree which often re-produces many millions of nuts PER YEAR, for centuries, enough, if all were properly planted and tended, to cover a large area of the earth’s surface. The seeds borne by a single apple or cherry tree furnish another example. This multiplying law appertains equally to the seeds of all vegetables, of all fruits, of all grains, of universal vegetable life. Behold throughout the whole earth the perpetual workings of this prolific principle, not only in filling her gradually but effectually with all manner of products, but also in furnishing a vast surplus for waste and the sustenance of life !

This law of universal increase, except when thwarted by art, is perpetually multiplying the entire animal kingdom, and may possibly be multiplying suns and worlds from age to age ! In general, the more inferior the animal, the more fruitful. This prolific law, applied to man, is also perpetually effecting an

#### 203. INCREASE OF POPULATION.

The inhabitants of given nations and districts unravaged by war, are reputed to double every twenty-five years. Our own population redoubles every twenty-three years. How astonishing our increase within the memory of us all. At this rate, what will it become in a hundred years ? Over THREE HUNDRED MILLIONS—sixteen then, to one now ! And in two hundred years, over FIVE THOUSAND MILLIONS—twenty-five hundred then, to one now ! Nor is 2046 so far off either, but that some of our great grand-children will see it ! And in a thousand years, ABOVE FIVE AND A HALF BILLIONS OF MILLIONS TO ONE NOW !! Other civilized nations will meanwhile also increase. A thousand years will crowd every mountain and crevice, and every isle of the sea on the whole earth, yet this numerical progression of man will not cease in a thousand years, nor in a hundred thousand. Its ultimate destiny, man’s finite mind cannot conceive. Yet this is certain, that it will both crowd land and water with human beings to the utmost capacity of room and sustenance, after plying every possible means of augmenting her productiveness on the one hand, and observing the utmost economy of the means of subsistence on the other, and then



keep them as full as the highest happiness of the greatest number will allow, probably countless millions of years ; for to nature, “ a thousand years are as one day.” Though this multiplying principle, doubtless, has its natural check by which to prevent over population, yet God alone knows the prospective number of his children !

Nor does this prolific law multiply vegetables, animal, and human life merely. It is also perpetually

#### 204. IMPROVING THEIR QUALITIES.

Take an illustration from the kingdom of fruits. The tree which grows from an apple seed rarely bears an apple like that in which its seed grew ; because it must be impregnated with some foreign pollin in order to its fructification. Suppose, then, that a blossom on a tree which bears sweet apples is impregnated by the pollin—transported by wind, or bee, or insect—of a sour apple-tree, the tree which grows from this seed will bear an apple unlike its sweet or sour parentage, but between the two, a blending of the qualities of both, and perhaps better than either ; and thus of the seeds of all other apples, cherries, peaches, pears, plums, and fruits of all kinds. This very principle is now at work over the whole earth, to improve and re-improve from age to age every species of fruit which grows. It is constantly reproducing new and superior kinds of apples, and varieties of the plum, peach, and grape more and still more fair and delicious as time rolls on. Our forefathers were not permitted to feast themselves on fruits anywhere near as rich or various as those which delight our taste ; and our descendants will regale their palates both with new varieties, and those almost incalculably more delicious than any we now enjoy. Let those who question this, recount the improvements in fruits which have taken place since they can remember, or compare the fruits of old orchards with those of new. None but those who have eaten the new Flemish, and other varieties of the pear, can either appreciate this improvement or realize what delicious fruits this very principle has recently brought forth. And may we not safely predicate what will be from what HAS been, especially when



our own eyes see the actual workings of that very law which is effecting such improvement? Is nature's ingenuity or means exhausted? Scarcely commenced. Barely reached a fair beginning. All our splendid varieties of the pear doubtless spring from an austere, hard, astringent variety, and this parented by the little, insipid thorn-pear. All those large, beautiful, productive, rich, and delicious varieties of the apple, adapted to all tastes, which regale our palates, doubtless sprung from the hard, austere, astringent crab-apple, and this was probably parented by the little, bitter thorn-apple.

All those magnificent varieties of peaches which delight our appetite, and moisten the parched mouth in oppressive August, were parented by a small, nurly, bitter, and even poisonous product of the Persian desert.

Of the potato this is equally true—true of universal nature. Nor is the end yet, only the beginning. If from such materials for a commencement, this improving law has wrought out such magnificent edibles, what, with those luscious fruits on which to start anew, will it not produce in ages to come! And since every new variety can be disseminated and perpetuated il-limitably, by grafting, it is not possible for the most exalted imaginings to depict upon what luxurious varieties of all kinds of fruits, if not of new varieties, our descendants will regale themselves a thousand years hence!

Nor does this progressive principle improve fruit merely, but applies equally to animals. From the inter-propagation of different breeds of horses, cattle, sheep, etc., new, and often superior, kinds are produced. And thus of all that grows. In short, this all-perfecting principle must necessarily continue, throughout all time, to carry forward and upward every department of nature to higher and still higher degrees of perfection, inconceivably and illimitably! Our eyes behold only the mere beginnings of those incalculably glorious results which this progressive law must ultimately work out to all sentient beings!

## 205. HUMAN PERFECTIBILITY.

But much as this law of progression should awaken emotions of gratitude and admiration for improving soil, fruit, animals, and nature in general, shall we not rejoice that it applies also to our race, and in a degree as much higher as it is their superior? How should we literally EXULT in the prospect, aye, CERTAINTY, that man is not always to remain that low, stupid, degraded, ignorant, senseless, gross, sensual, gluttonous, lustful, deceitful, selfish, cruel, tyrannical, rapacious, blood-thirsty, depraved animal THING he now is, and always has been. He commenced his career under the dominion of the organs located in the back and lower portion of the head—the social. For three thousand years he cared and lived mainly for offspring and sodomy; of which the exultation of Eve over the birth of every child, the desire of Abraham, Sarah, Leah, Rachel, Tamar, the daughters of Lot, and all the ancients for issue; the vauntings of the fabled Niobe on account of her having seven sons and seven daughters, the grossest sensuality of the cities of the plain, the unbridled licentiousness of Babylon, the number and devotedness of the worshippers of Venus throughout the old world, and much more to this effect, bears ample testimony. But the power of these passions evidently diminished as time rolled on, and has finally yielded its sway to Combativeness and Destructiveness, the organs of which are located higher up and farther forward than the social. War succeeded love, first uniting with it in chivalry, and the world has run mad, almost down to our own times, after martial glory. Those who have won battles have been the earth's idols.

Alimentiveness—still farther forward—united with war, and Bacchus revelled with Venus and Mars. But within the last three centuries a new divinity—a god of gold and goods—has become a joint partner with sensuality, war, and feasting, and is now fast usurping universal dominion. Wealth is now man's master passion. Its organ is located still higher up, and farther forward, and this shows that man is advancing towards that ascendancy of the intellectual and moral facul-

ties which constitutes virtue and happiness<sup>21</sup>. But within the last fifty years, Constructiveness—located still farther forward and upward—has ascended the throne, and is now ruling man in conjunction with Acquisitiveness, of which modern mechanical inventions, manufactures, and the like, furnish examples.

That man is rapidly progressing is equally evinced in those successive governmental improvements which have taken place. Compare our own government and institutions with those of any previous epoch, and behold the change for the better. Contrast the tyranny of the kings of Babylon, Nineveh, Egypt, Tyre, the Cæsars, Nero, and even ancient England—of all antiquity—with the far greater leniency of all modern thrones, and especially of all old governments with the comparative liberality and justice of the last and infinitely the best government on earth, and the improvement of governments is no longer problematical.

Similar advances have been made in religion. How sensual and debased the religion of the Egyptians, Parthians, and the mythology of Greece and Rome. A god for every depraved propensity; and the more disgusting the god the more numerous and zealous its devotees, of which the numerous temples and thronged courts of the goddess of shameless public prostitution furnish us pertinent examples. Judaism, with its interdiction of idol worship, was a great advance on all previous religions, and the pure and peaceable doctrines of Jesus Christ on the Mosaic dispensation.

But men, as a whole, were not yet prepared to appreciate these heaven-born and heaven-tending doctrines, and consequently perverted them. Yet every new sect of professing Christians has made more or less advance on the religion of its predecessors. And a mighty reform is now in progress before our own eyes, and a great and glorious change is becoming more and more developed as time progresses. Nor is the end yet.

Bad as the world still is, it has been much worse. Many as are the evils and abuses under which we groan, they are greatly diminishing, compared with those of any former age.

Nor are the KINDS of existing evil anything like as grievous now as formerly. The burglaries, drinking, swindling, and shark-like rapacity of the present age, bear no comparison with the robberies, extortions, murders, and warlike courage of feudal times, and especially of barbarous antiquity. Who would not infinitely rather live in our speculating, money-grasping age than in former ones of clannish hatred and murder, or knight-errant foolery and carnage? Are not our educational facilities annually improving, and the means of human comfort, and even luxury, multiplying apace? Let me live now in preference to any former age, and, for personal enjoyment, centuries hence rather than now. Man is destined to become almost infinitely more elevated in the scale of intellectual and moral excellence than he now is. This progressive law which has brought mankind measurably out of the ignorance, superstition, idolatry, tyranny, and bloodshed of past ages, will go on to make them terrestrial angels, and to render our earth a perfect paradise. Yes, the predicted millennium is not a fancy sketch, but a prospective REALITY, and things are now shaping preparatory to its dawn. This all-perfecting principle is now rapidly ushering it in; nor can anything whatever arrest its advent or long postpone its blessed approach. It has already incalculably diminished sensuality in all its forms, especially lust and cruelty. It is fast banishing war and all its bloody horrors. It will soon "beat swords into ploughshares and spears into pruning-hooks," demolish the gallows, and convert prisons into mansions of happiness. It will increase knowledge illimitably, and diffuse it throughout the whole earth. It will promote health by teaching and enforcing its laws, till "no one shall say I am sick," till "as the days of a tree shall be the days of my people," and till it banishes sin and suffering, augments man's talents and capabilities for enjoyment a hundred-fold, and renders him as perfectly happy as it is possible for his nature to become or endure!

Is the SCIENTIFIC WARRANT for all this incredulously required? The following fundamental truths render it absolutely certain. First, this universal tendency of all nature,

animate and inanimate, to perfection; and shall MAN be its only exception? Shall he not rather constitute its highest subject—the grand climax of this all-pervading principle? Secondly, man's inventing capabilities are perpetually devising inventions without end, and making improvements innumerable, which his imitation is copying, extending, and perpetuating illimitably. If he invented merely, the improvements made by every individual would die with their author; or if a copyist merely, he would have no new discovery to copy; whereas this union of both in his primitive constitution, compels him to progress forever in machinery, agriculture, scientific discoveries, and every conceivable species of improvement. Thirdly, an effectual and all-pervading hereditary instrumentality is perpetually at work throughout all ages and nations, for perfecting mankind physically,\* intellectually, and morally.† Fourthly, the past history of our race shows a continual diminution, from age to age, of propensity, and a progression onward and upward, from predominant Amativeness, through Philoprogenitiveness, Combativeness, Destructiveness, Alimentiveness, and Secretiveness, to Acquisitiveness, its present governing passion, a recent rapid advancement of Constructiveness, and a present waking up of Intellectuality. Every succeeding age has advanced him from the predominance of Amativeness, his lowest and posterior cerebral organ, up through one propensity after another, each higher up and farther forward than its predecessor, to Acquisitiveness, the last of the animal group, which is now powerfully exciting both Constructiveness and Intellect. Man is just beginning to think—is just learning the great truth that laws govern all things, and commencing to investigate and apply them, so as to promote virtue and happiness. Nor can he retrograde, except temporarily. He is now under the reign of the last of the propensities. Backward this progressive principle will never let him go. His next step will dethrone propensity, and give the dominion to his higher faculties. Then shall all know the Lord from the least even unto the greatest; every

\* "Hereditary Descent," conclusion † "Love and Parentage," page 188.



species of sin and suffering be done away, and all mankind rendered perfectly holy and happy !\*

#### 206. INDIVIDUAL PROGRESSION

Is equally an ordinance of nature. Man is not brought forth, like the fabled Minerva from the brain of Jupiter, in the full possession of every physical power and mental faculty, but a helpless infant, yet grows by slow but sure gradation in strength and stature to ultimate maturity. Mind, too, is governed by the same progressive development, from idiotic infancy, which does not know enough to feed itself or keep out of the fire, up through all the mental sprightliness and memory of youth, to all the clearness and power of intellectual and moral maturity. Youth is passionate, age deliberative. The pleasures of youth are trifles, and mainly appertain to animal gratifications, but rise with age to objects higher and still higher through life. When the distinctive characteristics of manhood or womanhood appear, intellect proper expands. Thoughts flow more abundantly, ambition to be and to do something worthy is enkindled, thirst after information increases, and every succeeding day adds to knowledge and mental capacity. These two instrumentalities—our being OBLIGED to learn something daily, and to REMEMBER what we learn—literally compel that mental progression, which is written in the very constitution of mind. Hence “old men for counsel.”

Happiness being the summing up of all the ordinances of our nature, if our capabilities of ENJOYMENT are constitutionally progressive, of course we improve by nature in all that renders life desirable—in “the chief end of man.” Our mental and all our other POWERS increase, and as these are but the “raw material” of enjoyment, why should not the latter proportionably increase? Experience also greatly facilitates happiness by warning us to avoid causes of unhap-

\* Those who would see this most interesting subject carried out more fully, can do so by referring to the American Phrenological Journal, edited by the author, in a series of articles, entitled “Progression a law of Nature,” etc., vols. vii., viii., and ix.

piness, and constituting a sure guide to success and pleasure. This great teacher of the most valuable lessons of life is weak in childhood, but "grows with our growth." Shall not, then, the happiness it confers? Our knowledge, another powerful auxiliary of enjoyment, also augments daily. Why then should not the vast range of pleasures it confers? As friendship is perpetually enlarging its circle and strengthening its ties continually from childhood to old age, why should we not become more and more happy every successive friend we make, and friendly expression reciprocate?

About our twentieth year we find a PARTNER of all our pleasures, a powerful augmentation of all the joys of life in a "friend that sticketh closer than a brother." Love opens the seal of a new and incalculably delightful fountain of happiness, as well in anticipation as fruition, which increases as love strengthens, till it ripens into the tenderest emotions and the sweetest pleasures of our natures. Though the course of true love rarely does run smoothly, yet it always might, and though marriage often diminishes love and its sweets, yet that its constitutional tendency is vastly to enhance them, has been fully established in "Love and Parentage," the causes of this decline explained, and directions given for becoming more and more affectionate and happy every succeeding day of married life. The "honey-moon" barely USHERS IN those hymeneal pleasures for the perpetual augmentation of which through life nature has amply provided. Ask any who have lived in affectionate wedlock forty years, whether they would exchange a week or year of present connubial pleasure with that of any previous week since they first loved, and learn as well as heed, in their prompt negative, the great practical truth that love and all its exalted delights are governed equally by this great law of progression.

Marriage also unseals still another source of pleasure in the transports of parental love. Every successive heir is constitutionally adapted to increase parental endearments and domestic enjoyment. When it does not, ours is the fault, not nature's. "But its death often renders us most wretched." It need not die <sup>24 26 27</sup>. "But the family increases our cares

and troubles," objects one. Does, but never NEED to. Yet of this, in "Matrimony." Nature has also ordained the increase of property and the comforts of life with years, and of course all the pleasures they yield. And thus of honor, self-reliance, discretion, manual skill, taste, the application of causation, and, indeed, all that we do, know, and are.

"All this, and much more, is indeed true of a comparison of adolescence with maturity; but as advanced age DIMINISHES physical and mental action, it of course enfeebles our capabilities of enjoyment," objects another. This is plausible, but superficial. "Can then decrepit old age enjoy muscular exercise equally with sprightly youth?" It relishes quiet better, and what it does do tells far more than the mettlesome, ill-directed exertions of the young. The older we grow the more we husband our steps and strength, make every blow tell, and do more with less labor. Healthy old age, too, is generally sprightly. "But appetite certainly diminishes," says another. Is it not a law of appetite to relish favorite dishes more and more, the more we indulge in them? "At all events," it is farther objected, "youth is free from those pains and diseases contracted through life, to which age is generally subject." That age might be as free as youth, is fully shown in "Physiology." "But the Bible expressly ascribes 'trouble and sorrow' to those who exceed seventy," rejoins its believers. Rather says it is so, yet not that it is their FATED destiny. This usually is the case, because men generally violate the physical and mental laws through life, and must, of course, abide the consequences in old age; yet neither such violations nor their penalties are NECESSARY. Those who become more and more diseased do so because they violate the physical laws more and more as they grow older, and of course become more and more wretched; yet we speak of those who through life FULFIL the ordinances of their nature, not violate nature's requisitions and thus incur her penalties—of what MIGHT AND SHOULD BE, instead of what is.

"But look at facts," objects still another. "See how much more happy, sportive, and gay, childhood and youth than middle and old age. Ignorant of the world's wickedness, unre-



strained by its customs, unconscious of its troubles, yet their morning sun always DOES go into a cloud of sorrow or a storm of adversity. Does and MUST are two things. Our capabilities of being happy increase with years, why then should not our happiness? It would, as invariably as it now declines, if men only knew HOW TO LIVE. Nature has done her part toward rendering us all more and still more happy every succeeding year and day of life from birth to death, and he who does not become so, does not live up to his glorious privileges or destiny; nor should any be content unless they do. Yet those who still reject this progressive doctrine are quite welcome to its down-hill converse, and their own consequent "growth in misery" instead of "good."

But this doctrine is set completely at rest, and all caviling silenced, by that constitutional increase of the intellectual and moral faculties secured by age—their predominance being the great condition of all enjoyment. We shall soon demonstrate the principle, that the ascendancy of the intellectual and moral faculties over the propensities constitutes virtue and happiness, while that of the propensities causes sin and misery<sup>211</sup>. Now children and youth are constitutionally more animal and impulsive than matured or advanced age. Their passions are relatively stronger, and intellectuals and morals weaker, and hence their enjoyments less. INTELLECTUAL AND MORAL excellence is the great cause and condition of happiness, and as this constitutionally increases with age, of course that happiness which it always and necessarily induces, proportionably increases. Age is as much better adapted to both reading and reflection—those great means of intellectual advancement—than youth. The latter is too restless to endure the confinement requisite for reading or study, while age seeks that "old armed chair," which facilitates both. Healthy old men of eighty, who have cultivated their minds through life, and can get books, literally feast on them. Catechise them on this point, as the author has, and learn in their answer how to render your own descent to the grave the happiest period of life. Listen to their stores of anecdotes and information, and heed their ripened wisdom and sound judgment, and you

may well wish to be like them. Even up to the last day of life, nature ordains that they retain these transcendent gifts.

Age, too, when nature has her perfect work, constitutionally augments MORAL excellence<sup>211</sup>—that crowning feature of humanity—and ripens all the moral virtues, besides facilitating the control of the passions—and thus secures, by a natural process, that very ascendancy of the moral faculties which mainly constitutes happiness. Moral excellence does not consist in isolated goodness, but in a long succession, every addition to which augments both it and its consequent enjoyment. It is like the morning light which grows GRADUALLY into the perfect day. Hence it is impossible for the young to become as good, and consequently as happy, as the old. Age constitutionally purifies the moral virtues and their delights. The young Christian may be more fervent, yet cannot be as holy. Though he may evince more rapture, yet for close communion with God, and desire to see and be like Him, the aged saint is as much the senior as in years. Age LOVES to meditate on “heaven and heavenly things,” and by having breathed forth holy longings and aspirations for so many successive years, has become “the shock of corn fully ripe” for heaven, and just ready to be gathered into its anticipated “rest.” Would ye, who have so long panted after perfect holiness, return to the zeal and the temptations of your earlier religious life? On your verdict rests this the ultimate issue of our glorious doctrine. Moral excellence being the great instrumentality of all enjoyment,—which age constitutionally augments; nature has provided that we become better and better, and therefore, more and more happy, every succeeding day of life.

Even its very closing is its happiest period. As sunset and evening twilight are the most beautiful portions of the natural day, so departing life sheds a holy calm and sweetness over the soul unknown before, and as, when the last rays of day invite that rest which is now more welcome than all waking pleasures, so when life dies away by slow degrees, it welcomes nothing equally with that eternal rest which awaits the children of God. Nature’s thus weaning us from earth preparatory to our leaving it, and her thus ripening us, as we approach

the grave, by this natural decay of propensity and growth of moral feeling, for the joys of heaven, is one of her most beautiful provisions. Nor is even death itself, when occurring after the ordinance of nature, that grim, horrid monster generally represented, but a real blessing, even the crowning blessing of life, not merely as the usher of heaven, but in and of itself, as we shall show under VITATIVENESS.

Man was then ordained by nature to become more and more happy every succeeding year and day of life, up to its very close ; and this life itself is but a preparation for an order and amount of happiness infinitely higher than our limited faculties can conceive. Behold that literally INFINITE scale of progression in happiness and goodness thus placed within our reach !

But this scale descends as well as ascends. We can deteriorate as well as improve, and become more and still more miserable, instead of happy. Indeed, one or the other we must become. Stationary we can never remain, in this matter, any more than in age. PROGRESS WE MUST, if not in goodness and happiness, in sinfulness and misery, which, depends mainly on our own selves. And how many grow in wretchedness as they grow in age—so many that nearly all think they, too, must descend in this mighty current with the mass ! Such know neither their glorious privileges, nor how to secure them. But shall we thus retrograde and suffer ? “ God forbid.” Shall we not rather strive to attain the highest possible measure of perfection and happiness ? Shall the pursuit or possession of riches drag us down from this soaring destiny of our natures ? He is richest who is most happy<sup>1</sup>. Or shall anything whatever ? No, not everything combined ! We CAN be happy, and WE WILL. This, the one destiny of our being, shall become the paramount employment of our entire lives. What else is desirable ?

But we have something to do. Though nature has created these capabilities of perpetually increasing enjoyment, yet their productiveness will be only in proportion to their right CULTIVATION. She treats us as voluntary, not as passive beings ; and having furnished us with the means of rendering ourselves

happy, leaves us to use or neglect them, and take the consequences. As soil, however rich, is productive in proportion as it is tilled, so, having planted the SEEDS of enjoyment in the rich soil of human capability, she leaves us to perfect their fruit by culture, or to choke their growth by sin, and embitter their fruit by violated law. Ye who are careless of happiness, idle or trifle on; but let us who would render ourselves, by self-improvement, what God has capacitated us to become, turn from vanities, bury no talent, but redouble all while we live, and, by studying and improving all our natural gifts, fit ourselves for that high and holy destiny hereafter secured to such by this great principle of ILLIMITABLE PROGRESSION! And to this end let us proceed to investigate its CONDITIONS that we may fulfil them.

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## SECTION II.

### CONDITIONS OF PERFECTION AND ENJOYMENT.

#### 207. THE HARMONIOUS ACTION OF ALL THE FACULTIES

Constitutes a fundamental condition alike of perfection of character and happiness of life; whereas CONTENTION among the faculties is both destructive of all enjoyment and the cause of intense mental agony. A few illustrations.

During the revival which transpired in New York in 1842, a gay and volatile young lady became seriously impressed, but loved the pleasures of the world too well to yield to her religious convictions. Yet so firmly had they fastened upon her, that her resistance only increased them. This state of mind lasted several weeks; and in describing the feelings consequent on this conflict of her moral with her worldly faculties, she expressed herself to this effect. "I could never have believed, unless I had experienced it, what extreme agony of mind one can endure, and yet live,"—all because her faculties conflicted with each other. A young woman who became thoroughly enamored of a young man, whom she at first supposed every way worthy of her confiding and tender love,



when finally convinced that he was sensual, depraved, and every way unworthy of her, could not, however, cease to love him. Her high moral feelings forbade her marrying him, yet her social affections still clung to him with all the yearnings of a woman's first and only love; and this contention between misplaced but deep-rooted affection on the one hand, and her high intellectual and moral faculties on the other, broke down one of the very best of constitutions, rendered one every way capable of being exquisitely happy in the domestic relations most wretched, and continued, in spite of long separation, the entreaties and remonstrances of friends, and in opposition to her own convictions of interest and duty, till it made a complete wreck of a truly magnificent woman. This internal warring of the affections with the other faculties is like pulling one limb one way and another the other, till the ligaments which united them are torn asunder. Many female readers have doubtless experienced, in their own souls, the indescribable anguish caused by this clinging of their affections to those who were repulsive to their other faculties; and how many others will be able to call to mind pitiable victims of the physical and mental disasters consequent on this internal warfare. How many men, likewise, who, while deciding whether they should crown their love by marriage, have had their pride wounded by being required to demean or humble themselves more than their proud spirits would bear, yet were unable to tear their gushing affections from their loved one, although rendered most miserable by this contention between their pride and their love.

Let any young man who loves his independence, and yet loves money, go into business where he is made a menial, with the certain prospect of becoming a partner and getting rich, if he will submit for a while to dictation. He wants the place, but he hates the service; and this struggle between liberty and interest is perfect torment to his troubled soul. Have not many readers had experience in this, or some other kindred illustration?

Pardon a personal allusion. A godly clergyman who preached where I was brought up, and to whom I looked up

as a model of perfection, was rarely ever seen to smile, and frequently remarked that the Saviour was often known to weep, but never to laugh. From this, joined with a very rigid religious education, I imbibed the notion that it was wicked to laugh or joke. Still, Mirthfulness would out. Conscientiousness would then upbraid till a promise of reform gave a truce. But traitorous Mirthfulness often broke the armistice, and again and continually embroiled the contending armies in civil war. Year after year did this internal warfare go on without cessation, till Phrenology separated the combatants, and restored peace by telling Conscientiousness that it was not wrong to laugh, but was right, because Mirthfulness is a primitive faculty of the mind, and should therefore be exercised, besides being every way promotive of health and enjoyment. I have suffered from a broken limb, and have endured a dislocated joint, and suffered much from other causes; but the like of this civil war I never experienced before or since. And all from this warring of the faculties. And this from ignorance and superstition. The exercise of every primitive faculty is right, is necessary, provided it be in conjunction with all the others, and upon its legitimate object<sup>208</sup>.

A man whose Combaticiveness is subject to quick and powerful excitement, yet whose large Conscientiousness condemns him therefor, endures more than the pains of purgatory by this quarrelling of Conscientiousness with Combaticiveness. Or perhaps appetite and duty quarrel—the former insisting on eating more than the latter will allow—so that a guilty conscience continually upbraids him for his continual violation of what he knows to be right. Reader, does not this illustration come home to your own experience? Do not conscience and appetite struggle for victory, each at the same time inflicting deep wounds upon the other, and thus lacerate your guilty soul with more than ten thousand stripes? Or, perhaps thy kindness and justice, or thy justice and love of money, or thy devotion and propensities, are at swords' points, each thrusting daggers through thy soul more dreadful than death itself, or, at least, sufficient to mar all the pleasures of

life? A house divided against itself cannot stand. He who condemns himself for what he does, or any of whose faculties act in opposition to each other, is thereby rendered inconceivably wretched. Well has the Bible said, "Happy is that man who condemneth himself in that which he alloweth," and, it might have added, miserable those who do.

Yet happy he, whose faculties work together in the silken cords of harmony. Happy he whose conscience APPROVES what his appetite craves, and thereby sweetens his rich repast—whose love of family and of money each redouble the energy and augment the happiness of the other; whose parental feelings are gratified by seeing his children grow up in the fear of the Lord, and walk in the ways of wisdom; who loves the wife of his bosom without alloy, and sees no blemish in her, but every perfection to heighten the action and the pleasure of all his other faculties; whose love of justice and of money delight to acquire it, in order to discharge all his pecuniary obligations; whose hopes and fears never oscillate; whose intellectual convictions of truth never clash, but always blend with all his feelings and conduct; whose tastes are all gratified by his occupation and associations; whose friends have every quality he likes, and none which mars his pleasure in them; in short, all of whose faculties move on in harmonious concert to attain one common end, desired by all, delightful to all, and who is completely at peace with himself. He is happy. His cup of pleasure is full to its brim, unmingled with a single drop of bitterness or atom of pain. He is holy. He is perfect. May every reader see this law, apply this law, enjoy this law, and your children and household along with you!

Let me not, however, be misunderstood. I shall elsewhere show that one way, and that the most effectual, of subduing dominant propensities, is to array the moral sentiments against them. Whenever they become perverted, pitted the moral sentiments and intellect against them in mortal combat. This will reform them if they can be reformed, besides being the severest punishment mankind can possibly endure. Yet this clashing should not occur except as a means of reform; and when it



does, its cause should be ferreted out and corrected. When all the faculties co-operate in harmony with their legitimate functions, none of this clashing can occur ; and when it does, let the guilty sufferer—even his suffering implies that he is guilty—ferret out the cause. Let him see which faculty has broken from its normal function, or whether both have strayed from the fold of virtue, and restore the wanderer. In other words, let no faculty be found arrayed against the legitimate function of any others, but only against their ABNORMAL or VICIOUS manifestation, and then for the express purpose of affecting reform.

An additional advantage derived from this concert of action is the increased POWER imparted to all the faculties by this co-operation. Thus, when Cautiousness and Combativeness oppose each other, they produce that mental uncertainty, and consequent irresolution, which palsy every effort and blast success ; but when they blend together, they give that energy and prudence combined which render success well nigh certain. Let Causality lay hold of the same measure, and devise a well-concerted plan for this combined prudence and energy to execute ; let Benevolence draw in the same trace ; let this well-concerted and efficiently-executed plan seek the happiness of mankind ; let Conscientiousness sanction it, and urge on every other faculty to labor for its accomplishment ; let Hope cheer them on with bright prospects of abundant success ; let Language and all the other faculties contribute their resources, and find ample employment in furthering this labor of love ; let Firmness keep them stable to their work, and prosecute this well-laid scheme till it is completely effected ; let ambition, piety, and all other powers of soul and body combine together to carry on and carry out the noble purpose, and each, besides contributing its quota of help, also increases the action of all the others. Union is strength : division is weakness. How vast the augmentation of power derived from this harmonious co-operation of all the faculties. If any faculty refuse to come up to the work, besides the absolute loss of its own power, its absence weakens the hands of all the others. This concert is like concord in music, while conflict is double dis-

cord. Frequently a single faculty will completely nullify the combined efforts of all the others. But enough. The principle involved is clear, is forcible. Let every mother apply it. Let every child be trained in view of it. Especially let all those faculties which the business or the pleasure of any require should act in concert, be trained accordingly, and a vast augmentation of success and happiness will be the delightful result.

#### 208. NORMALITY OF FUNCTION.

Every physical, every mental function of man, is capable of a two-fold action, the one natural or normal, and therefore pleasurable,—the other unnatural or abnormal, and therefore painful. The normal action of the various physical faculties constitutes health, and bestows its pleasures; their abnormal action causes disease in all its forms, and occasions all its pains.

Each of the mental faculties is equally capable of this dual action. The natural, and therefore pleasurable, exercise of Conscientiousness confers that happy state of mind consequent on the consciousness of having done RIGHT, or the approbation of a clear conscience; while its abnormal or painful action begets the upbraidings and compunctions of a guilty conscience, or the goadings, self-reproaches, and self-condemnations occasioned by the convictions that we have done wrong. The natural or primitive function of Ideality is the pleasure experienced in beholding or contemplating the beautiful in nature, art, and sentiment, and in exercising those refined, elevating feelings which this faculty inspires; while its reversed action causes those painful feelings of disgust and loathsomeness with which this organ regards vulgarity and grossness. The normal function of Approbativeness is that delight which we experience when commended for truly praiseworthy, honorable conduct, while its abnormal, or reversed action, causes that feeling of mortification and shame which we experience when rebuked for what we know to be disgraceful. The normal function of Adhesiveness is that unalloyed pleasure taken by cordial, sincere, intimate friends in the society of each other, but its reversed, unnatural func-

tion is the pain felt, the lacerations of friendship produced by the loss, death, removal, or separation of friends, or by their traitorously turning enemies. The natural function of Philoprogenitiveness gives the pleasure parents take in their children, when they see them growing up healthy, talented, and good ; while their sickness, depravity, or wretchedness, wound, pain, reverse this faculty. The normal function of Combativeness is resistance, resolution, self-defence, protection, energy of character ; <sup>239</sup> its unnatural or vicious action is anger, violence of temper, irritability, peevishness, faultfinding, and abusiveness. The natural function of Alimentiveness is appetite for those kinds of food best calculated to sustain nature <sup>33</sup>, and improve health ; its sinful exercise is gormandizing, gluttony, sensuality, intemperance, tobacco chewing, tea and coffee hankering and drinking, etc. The natural function of Causality is to investigate truth, and expose error, as well as to adapt lawful means to the attainment of proper ends ; its perverted function consists in either employing wrong means, or effecting wicked ends, or reasoning against truth, or in defence of wrong, that is, in putting this power to an improper use. The natural function of Language is to express correct and useful ideas, in a proper and beautiful manner ; its perversion consists in retailing petty slander, or using it to excite improper, injurious feelings, or to communicate what will do harm. Similar remarks will apply to Mirthfulness, Individuality, Time, Calculation, Secretiveness, Acquisitiveness, and indeed to every mental power. In other words, every function of our complicated nature takes on a natural and therefore pleasurable action whenever the laws of its constitution are fulfilled—whenever it is rightly applied to the promotion of the end to secure which it was created ; but experiences a painful action whenever exercised out of the pale of its primitive constitution. To exercise any faculty in harmony with its primitive function renders its action necessarily pleasurable ; to exercise it in contrariety therewith, always, and by a law of things, causes pain. And one of the first great steps to be taken in securing that improvement and nappiness, the conditions of which constitute our present

inquiry, is to learn and fulfil this NORMAL function of all our faculties. Hence, to be happy is not, after all, so very difficult provided we KNOW HOW, and this work will, therefore, give both the natural, and also the perverted, or painful, or sinful—all the same—action of all the faculties—the normal, under the head of ADAPTATION, and the other, under that of PERVERSION OR ABUSE.

It deserves more specific remark that this normal action of the various faculties constitutes virtue, and their abnormal or perverted action, sin, vice, or depravity ; so that, by following their natural direction, we shall avoid sin and its penalties, and render ourselves virtuous, and therefore happy,—a principle too intrinsically and practically important to be thus cursorily dismissed, and therefore laid over for re-consideration. Simple as it is, it discloses one of the first and most fundamental conditions of morality and happiness, as well as causes of sinfulness and suffering, which exists. Let all, therefore, to whom pain is painful and enjoyment desirable, study out this normality of all the functions, and fulfil it. Nor can too much pains be taken to give the faculties of children this natural action, or, rather, to RETAIN that normal action which unperverted nature imparts at first, and does so much to perpetuate.

#### 209. CEREBRAL DISEASE AS CAUSING DEPRAVITY.

This abnormal or depraved action of the faculties is caused, among other things, by disease of brain and nerve ; and such disease always produces their abnormal, and therefore more or less painful and depraved manifestation. By a law of things, sickly organs can never produce healthy functions, nor healthy organs sickly functions. As is the state of any organ at the time it executes its function, so will be that function. As like parents like children, so like organs like functions. Can a diseased heart execute a healthy function, or a healthy heart disease of function ? Does not stomatic disease necessarily disorder the digestive process—and its inflammation or debility inflame or debilitate its product ? Can a diseased liver possibly produce healthy bile, or a healthy liver



disordered bile? Or diseased eyes correct vision? Or inflamed nerves normal or pleasurable sensations? <sup>156</sup> This law pervades hearing, taste, smell, intellect, morals, and every other organ and function of body and mind. All sickness consists simply, solely, in functional derangement caused by organic disease, and all remedial efforts pre-suppose that organic restoration secures functional health. As a corrupt stream cannot send forth clear water, so a diseased brain must produce an abnormal, painful, depraved function. This is the NECESSARY consequence of that fixed relation which exists between all organs and their functions. The intimacy which exists between them was demonstrated in Physiology to be perfect <sup>15 16 17</sup>. The perfection of this reciprocity is what constitutes an organ an organ. How is it POSSIBLE to disorder the brain without similarly deranging the mentality? The diseased, that is, the abnormal condition of the brain, MUST produce a similarly diseased or abnormal action of the mental functions. And what is abnormal mental action but a departure from the natural or constitutional, and therefore RIGHT action? The natural or normal function alone is right, is virtuous, is happy; all departures therefrom are sinful <sup>208</sup>.

If this new doctrine require proof it has it in the fact that all normal action is necessarily pleasurable because it fulfils law <sup>1 6</sup>, whereas all abnormal action is therefore painful, because it violates law <sup>6 7</sup>. The simple fact that normal action, physical and mental, causes happiness, and abnormal action misery, is proof absolute that all abnormal action is sinful—for how can there be suffering except in consequence of sin?—and by converse, that all normal action is virtuous because it is pleasurable—for how can happiness be secured except by fulfilled law? All cerebral disease violates the laws of MIND, and breaks the MORAL and well as physical laws; and this is sinful. All normal exercise of mind is virtuous, because it fulfils the laws of mind, and therefore occasions happiness. But all abnormal action of mind violates its laws, and this occasions pain <sup>6 7</sup>, and is of course sinful. Now all diseased action is painful, and, by consequence, sinful; for how can pain exist unless caused by violated law, and what is such

violation but sin? The fact that anything is painful, proves that it is sinful <sup>6 7</sup>. Since, then, cerebral and nervous disease is painful <sup>155 156 156</sup>, therefore it causes sin. The fact is, MIND is as capable of being sick as body, and this mental sickness is sin. That is, the mental functions performed by diseased brain are diseased, that is, depart from nature's institutes, and such departure constitutes depravity. Other things also occasion depravity, yet so does this. The idea may be new, yet is true, that Approbativeness, Combativeness, Appetite, Acquisitiveness, and even Devotion, Conscientiousness, Hope, Reason—all the mental faculties—are capable of becoming sick, as much so as the stomach, liver, lungs, eyes, or any of the other organs, and when sick, their products are depraved, sinful. Not that all sin and consequent misery has this physical origin, but that much of it has is a matter of observation and experience. Do not children become ill-natured, that is, depraved, in proportion as they are unwell, and more sweet and good when perfectly healthy? Much of the wickedness of mankind is on a par with insanity. It is the offspring of PHYSICAL DISEASE. It is caused by the sickness of the ORGANS of the erring faculties, not by depravity of purpose.

Those, therefore, whose propensities clamor for unlawful gratification, may find the cause in cerebral or nervous inflammation, which must be restored before normal and virtuous action can take the place of the erring propensity. Will may aid such restoration, yet the CAUSE—disease—must be obviated before the evil can be removed. In short, all who would improve their intellects and morals must begin by keeping their BRAINS and BODIES in a healthy and vigorous state. But the full power and importance of this principle will be still farther established and enforced by—

## SECTION III.

THE INTER-RELATION EXISTING BETWEEN THE BODY AND  
THE PROPENSITIES.

## 210. EXISTENCE OF THIS RECIPROCITY OF CONDITION

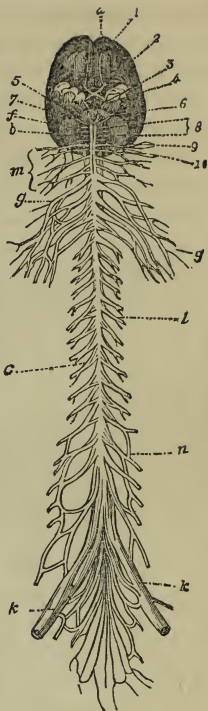
THOUGH the reciprocal inter-relation of the brain as a whole to the whole mind, and also between the various states of brain and mind, that is, between body and mind, has already been shown to be complete <sup>14 15 16 17 18 155 156</sup>, yet this reciprocity of condition is more especially intimate between the body and the BASE of the brain, and of course between all the various conditions of the body and the PROPENSITIES—a principle which Phrenology first disclosed, and which lies at the very threshold of all self-improvement, all human reform, and all educational efforts. Though all physical irritation preternaturally excites the brain, and of course the mind <sup>16</sup>, and all bodily debility enfeebles brain and mind, yet these and all other kindred influences of the physiology upon the mentality, affect the BASE of the brain and the ANIMAL PROPENSITIES much more, relatively, than the higher organs and faculties.

ANATOMY demonstrates this law. All those nerves already shown to connect the body with the brain <sup>150 155 156</sup>, originate in its base, none in its coronal region, as seen in engraving No. 19 of "Physiology" <sup>150</sup>, and also in the accompanying one of the structure of the brain and nervous system. This anatomical fact alone completely establishes this principle.

THE FUNCTIONS of the animal organs still more fully establishes this law. To serve the BODY, and execute the ANIMAL functions of our nature, is their exclusive office. Alimentiveness feeds the body, Acquisitiveness stores up food, clothing, property, and, with Constructiveness, builds houses and provides other means of physical comfort. Combativeness and Destructiveness defend and protect the body first, and especially LIFE, while Amativeness, parental love, and all the other



organs in the base of the brain, have special reference to the functions and demands of our ANIMAL nature. Hence they are appropriately located close to the body which they serve, and whose wants they supply, so that the inter-communication between the two may be as direct as possible, and be facilitated by their juxtaposition—a principle elsewhere explained. Hence also, the conditions of each exert a more direct and powerful influence upon the other, than the body exerts upon the moral sentiments, or the moral sentiments upon the body. The moral organs—those of the higher, religious, god-like sentiments, and also the reasoning elements, occupy the upper portion of the head, as far removed as possible from the body, so as to be disturbed as little as possible by its morbid excitement.



No. 1.

FACTS, not isolated, but in ranges and classes, in which one fact represents MILLIONS, also place this law beyond all cavil and doubt. Thus, why do not colds and fevers enhance benevolence, devotion, justice, and goodness, and render us holy and heavenly-minded? Why do they actually enfeeble these higher elements while they greatly enhance the propensities? Why does being unwell, that is, bodily irritability, render all children so cross and peevish, that they fret at every little thing? Do and forbear as much as you will, nothing pleases but everything irritates. But restore them, and how cheerful, happy, and good-dispositioned you render them. Hence many children are ill-natured because unwell, and yet punished because cross; that is, are punished in consequence of their being sick. Rather punish their mothers or nurses for not rendering them good by keeping them well. Sickly children,

however good-dispositioned by nature, are necessarily irritable, and by far the most effectual means of rendering them sweet-dispositioned, is to keep them in excellent health.

But let them become so very sick as to prostrate instead of inflame their bodies, and their passions are prostrated more, relatively, than their higher faculties. Obedient, sweet-dispositioned, they submit to their fate with almost angelic reconciliation ; and if they die, mark that benignant, almost angelic expression stamped on their countenances by the moral sentiments, which, dying last in accordance with our law, because less effected by bodily disease, leave their benign impress, whereas, if the propensities were last to die, they would leave their animal impress on the expression. If both classes of faculties were equally affected by the states of the body, both would become irritated and debilitated and also die simultaneously, whereas the moral elements die last, because less intimately inter-related with the body.

But let them not quite die, and what is the first sign of returning health ? A mad snarl, reviving appetite, re-irritated propensities, so much so as to cause the speak-word "O, you are better, because you are getting cross—the best sign of it in the world." Why does dyspepsia render its unhappy victims fault-finding, irritable, and peevish<sup>168</sup>. Why do disordered nerves excite mainly the bad passions, and render even the amiable fretful ?<sup>155</sup> Why are the sick generally so ill-natured, ungrateful, unreasonable in their anger, and cross-grained throughout ? Why do not diseases promote kindness, forbearance, talents, and practical goodness ? Because the irritated state of their bodies, and CONSEQUENTLY of their animal nature, caused by physical disease, affects the BASE of the brain more, relatively, than the top.

The mode in which death transpires, also, corresponds perfectly with this principle. The extremities die first ; sensation and nervous energy rapidly decrease ; the animal passions follow in quick succession ; and connubial and parental love, appetite, anger, revenge, love of the world, etc., are all deadened before the moral or intellectual faculties become stupefied. Love of life, also an animal organ, situated in the

lowest part of the base of the brain, lets go its hold on life before the moral faculties give up, and hence the dying man is willing to depart, because his love of life and of sensual joys has been subdued by the grim messenger before his higher faculties are prostrated.\* Dying persons often attempt to speak, but cannot, because the organs of Language and Memory, situated low down in the forehead, near the body, fall before the approach of death sooner than the still operating organs of reason, which are situated higher up. Every one must have noticed that the dying bid the last earthly adieu to their friends, and even to their companions and children, whom, through life, they have loved most enthusiastically, with as much coolness and indifference as if they were to be gone but a day, and yet their still vigorous intellect gives wise directions as to their future conduct. Those who die in the triumphs of faith, that is, in the vigorous exercise of the moral faculties after the death of their animal nature, also practically illustrate this law, as do those who die in the reversed or painful action of these organs. After presenting this principle in a lecture at Smithville, New York, an elderly deacon stated that he had EXPERIENCED its truth in his own person. He said that he had been once so very sick that he and all his friends expected every breath to be his last ; yet that he had no desire to live, and no regard for his wife and children, although, both before and since, they were particularly strong ; nor the least ill-will against any one, though before he had felt hard toward several ; no regard at all for property, and not a worldly feeling left, although in the entire possession of his intellectual and moral faculties, and perfectly conscious of everything that occurred. He was also able to reason

\* How beautiful this principle, how wise this provision, merely as a means of rendering death less painful than otherwise it would be ! If we died during the full vigor of love of life, property, family, ambition, and other worldly desires, how much harder would it be to be torn forcibly from them than after the weakening of the body has deadened our love of life, unclasped our hold on wealth, palsied connubial and parental love, and destroyed nearly all our earthly desires ? This principle will render dying less painful than the living suppose, especially to those who die a natural death, that is, by the gradual wearing out of the body<sup>236</sup>.

and think, though unable to speak. On the return of health, his domestic and other animal feelings returned. He said it had always been a matter of surprise to him that, just as he was, to all appearances, about to bid a final adieu to his family, whom he dearly loved, he should have regarded them with such perfect indifference, and yet that both before and after his sickness he should have loved them so devotedly.

Dr. Vanderburgh, of New York, relates the following. A patient had taken, by mistake, a preparation of potash, which gradually, in about eighteen months, terminated his life. It first neutralized his love of his wife and child, before very enthusiastic; his anger, before ungovernable, next fell a prey to its ravages, and his ambition next; while his still vigorous intellect noted, and often commented on, this gradual decay of his animal nature—all in perfect accordance with this law.

The proverb, "old men for counsel, young men for action," embodies this same principle. "Action" and force of character are given by the vigorous exercise of the animal propensities, which are stronger in young persons than in old, only because their BODIES are more vigorous. During childhood and youth, while the body is vigorous, the propensities and perceptive organs are extraordinarily active, but the higher sentiments less so; in middle life, the passions and intellect are both powerful; but the talents attain their maximum of power after age begins to enfeeble the body<sup>206</sup>. Milton commenced his "Paradise Lost" after he was fifty-seven years old, and decrepit and enfeebled by age. The most splendid intellectual efforts ever put forth, have been made by men in the decline of life. In harmony with this principle it is, that many young men, who, between the ages of twenty and thirty, were wild, dissipated, and given to animal indulgence, after thirty become excellent members of society. Probably most readers can bear witness to the fact that, as age advances, the energy of their propensities declines, while while that of their intellectual and moral powers increases. Observe your tastes, the tone and cast of your intellects, your likes, studies, and all those mental operations which furnish a test of this law, and you will doubtless perceive a permanent augmentation



of the power of your intellectual and moral elements, and decline of your propensities.

This principle is still farther established by one great law of both Physiology and Phrenology. At first the base of the brain is alone developed. In infants, but little brain is found in the top head, while the basilar region, and especially the OCCIPUT, is much larger, relatively, than in adults. As youth progresses, or, rather, as the brain grows, it expands, not proportionably in all its parts, but forward and upward—in the MORAL AND INTELLECTUAL region, more, relatively, than in the basilar—and this change goes on till the body is fully matured, and begins to decline, when the propensities become enfeebled, yet the intellect is augmented in power; love of reading increases; the thinking powers branch out into new regions of thought; the judgment becomes more sound; and the higher elements of our nature ripen up to their full maturity and power<sup>205</sup>. How beautifully, also, does this principle explain the fact that old men are more cautious than when young. The organs of Cautiousness and Causality are located higher up than the propensities, and therefore age weakening the latter, yet augments the former, and increases prudence, protection, provision for the future, and the like, but diminishes recklessness.

Sometimes age increases irritability, selfishness, and all the animal passions; but this is the case only when the body is in an inflamed condition, the physiology morbidly active, and of course the propensities likewise preternaturally excited.

So also the memories of children and youth are astonishingly retentive and vigorous, while those of aged persons usually become enfeebled; but the judgment of the latter grows strong, while that of the former declines; because the organs of memory, being in the base of the forehead, are vigorous when the body is vigorous, and become enfeebled by age; but, those of the judgment are in the upper portion of the forehead, and therefore partake less of the weakened state of the body. A severe fit of sickness, when it leaves the body in an enfeebled state, is sure to weaken most kinds of memory, while it seldom impairs the judgment. Not long since, a Mexican called to

deliver a letter from a friend in Mexico. In conversing on Phrenology, he wished to recall the name of an old schoolmate and friend of his, who is an ardent student of Phrenology, and physician to the present king of France, but was unable to do so, though perfectly familiar with it. For fifteen minutes he labored to recall it, but failed, and then said, that "since his suffocation by the burning of charcoal in his sleeping-room, which came near killing him, he had been unable to remember names." This, of course, weakened his body, and, by the action of this principle, also his memory, but not his judgment. Probably half of my readers have had their memories enfeebled by sickness; and scores of cases could be narrated in which improved health has strengthened memory. Were I to give a recipe for improving this power, its first and most important item would be, "improve the tone and vigor of the BODY."

Again: hunger causes anger and peevishness. Wives and daughters will bear me witness, that when their husbands and fathers come home hungry, they are cross, irritable, and displeased with everybody and everything, till a hearty meal restores them again to a pleasant humor. If you wish to break unpleasant news to a man without offending him, or to obtain a special favor, approach him AFTER DINNER has thrown his body, and thereby his propensities, into a comfortable state. Those in England who solicit donations for charitable objects, never once think of applying to the rich or great till after dinner. When well fed, ferocious animals are tame and harmless, but when hungry, their ferocity becomes ungovernable, and their Destructiveness lashed up to the highest pitch of fury. So the ferocious Indian, when he wishes to kindle his thirst for war and blood to the very climax of rage and revenge, fasts A WEEK. WHY should the irritated state of the stomach, and thereby of the body in general, excite to morbid action the animal propensities MAINLY? Why does not hunger increase the flow of kind, of conscientious, and of devotional feeling, instead of anger, revenge, and ferocity? This principle contains the answer.

The laboring classes, contrasted with those who are above work, furnish another striking illustration of this principle.

The former are far more virtuous, sensible, and intelligent than the latter. Laborers rarely commit robbery, theft, counterfeit, assault and battery, murder, or other glaring crimes, unless intoxicated; while most of our pickpockets, debauchees, prison-birds, etc., disdain to work. "Idleness is the parent of vice," while labor is a great cause of moral purity. The reason is, that labor consumes those energies created by food, breath, etc., which must be expended on something, in muscular action; but when this door of escape is closed by fashionable idleness, its next egress is through—not the sentiments or intellect, for idleness never makes men better or more talented—but through the PROPENSITIES. Consequently, vice is vastly more prevalent and aggravated in the upper circles of society than among the industrious. Hence, since virtue is above wealth, and since the industrial classes are more virtuous and talented than the "higher," of course the "upper tens" are at the BOTTOM in the scale of true worth; and there let our practical estimation place them. Those who live without some useful occupation should be despised, not honored. The industrious are nature's aristocracy.

The influence of alcoholic drinks furnish another conclusive proof, and forcible as well as varied illustration of the law under discussion. Their one distinctive effect is to excite the brain and nervous system. Hence, if the body be more intimately related to the base of the brain than to the coronal region, these drinks will of course stimulate the PROPENSITIES more, relatively, than the moral and reasoning organs; otherwise they will excite all equally. What, then, is the fact?

That they powerfully excite Amativeness—located at the lowest point in the base of the brain—is attested by the fact that they always enhance sensuality. The vulgarity and licentiousness they occasion are proverbial. Do they not incline all drinking parties to indecent allusions, the narration of obscene stories, and the singing of lewd songs, if not to carnal indulgence itself! The introduction of wine after dinner admonishes modest woman to retire, because she knows her delicacy is liable to be shocked if she remain.



Wine or ardent spirit of some kind is indispensable to any and every debauch. Why do abandoned females always drink to intoxication? This principle answers, Because these drinks drown the voice of conscience, blunt modesty, stifle the claims of morality, intellect, and virtue, and whirl their guilty victims on in their sensual career of merely animal indulgence. Men and women, be they ever so moral and virtuous, under the influence of intoxicating drinks, are not safe. Before the first advantage can be taken of a virtuous woman, without force, she must be partly intoxicated; and intoxication will render most females unchaste in feeling, if not in action. And if this be true of virtuous woman, what is the fact of less virtuous man? How can a woman of delicate feelings tend bar, go to balls or parties where wine or spirits are freely drank, or consent to be for a moment in the company of men who are surcharged with wine, porter, or any other kind of spirituous liquors, or on any account drink with them? Does she not know that she thereby renders herself liable to say or hear what it would make her blush to reflect upon?

These drinks also excite the combative or contending propensity. So combustible is the anger of the intoxicated, that they take fire at every little thing, and even seek occasions to quarrel; and more bickerings, broils, fights, and duels are engendered by ardent spirits than by all other causes united. How rarely do men fight unless when excited by liquor? How easily and powerfully provoked, how "all fit for a fight," do even well-disposed men become when intoxicated? Byron said that stimulants always rendered him "savage and suspicious."

Alcoholic drinks also stimulate Destructiveness, or the bitter, hating, revengeful feeling; and hence drinkers will caress their wives and children one minute, but beat them the next. More murders are caused by ardent spirit than by all other causes combined. Let the calendars of crime decide this point. Hence, also, intoxicated men not only rail, curse, break, destroy, vociferate, and threaten vengeance, more than when sober, but it is then that an old grudge, otherwise long since buried, is raked up, and dire vengeance sought and

obtained ; and generally a human being can screw up his Destructiveness to the sticking point of murder, and depress his Benevolence and Conscientiousness below the remonstrating point only, or at least most effectually, by ardent spirit. Gibbs, the inhuman pirate who committed so many cold-blooded murders, confessed to his clergyman before his death, that when about to perpetrate his most atrocious murders, his courage often failed, till he had taken several potent draughts of strong liquor, which enabled him to commit any act of cruelty, however horrible, upon even defenceless females. Fieschi, the attempted regicide, who fired the infernal machine at the present king of France, on his trial, testified that when he saw the procession coming, his courage failed him, but was revived by a dram of brandy ; that it failed him a second time, but was restored by a second dram, but that he could not bring himself to do the fatal deed till he had taken a third, and still more potent draught, and then he did it with a relish.

Nothing but animal propensity subjects criminals to the penalties of violated civil law. Let, then, our intelligent lawyers, judges, sheriffs, justices, and observers, answer the question, "Does not most, if not nearly all your criminal business have its origin in drinking?" But unless alcoholic drinks excite these propensities more, relatively, than the higher faculties, especially if they stimulate the moral sentiments, this state of things would be reversed, and drinking would render mankind more virtuous instead of most vicious.

In olden time, a man who had committed some heinous crime, and deserved punishment, was allowed to choose between the three crimes of drunkenness, incest, and patricide. He choose the former, but while drunk committed both the others. The fact stands out in bold relief, that drunkenness and vice go hand in hand. Intoxication is indeed the parent of all the vices, and this principle shows why, namely, because this reciprocal connection between the body and the base of the brain causes stimulants to excite the propensities more, relatively, than the moral or intellectual organs, and this induces vice and wickedness.

This law also shows why intoxication often renders good men real demons incarnate. As long as the moral and intellectual faculties predominate, no matter if the propensities be vigorous. Duly governed, the more the better, because they impart force. When the two are about equal, with the moral in the ascendancy, and the animal not stimulated, all goes right; but a little stimulant will often give the ascendancy to the propensities, and thus render truly good men very bad. But mark well the converse: it never renders bad men good, nor the immoral virtuous; because it never stimulates the moral and intellectual faculties more than the animal feelings.

This principle also shows why men drink grog with friends, instead of drinking or doing anything else. As Adhesiveness is located in the base of the brain, ardent spirits warm it up to vigorous action, and thus augment the flow and intensity of friendly feeling, and hence those who are half-intoxicated often hug and caress each other. If alcohol excited friendship alone, it would do little injury—perhaps good—but since it inflames the other animal passions also, drinkers will be the warmest of friends one minute, and the bitterest enemies the next, and then make up over another glass.

Parental love is also located in the lower portion of the hind head; and hence the half-intoxicated father will foolishly fondle his boy and laud him to the skies one minute, but beat him almost to death the next. Liquor excites conversation, because Language is in the lowest part of the forehead; but as the reasoning organs, which originate ideas, are in the upper portion of the forehead, and therefore not only not stimulated, but actually weakened by it, drinkers talk, talk, talk, but say nothing—talk words, not ideas. Nor can the intoxicated reason. How almost impossible to convince them, however absurd their positions, or self-evident yours. They cannot see the point at issue; they argue at random, and seem callous to reasons, however clear or forcible. Yet their Combativeness and all their prejudices are enhanced. How destitute of sense, thought, and refinement, the conversation both of drunkards and of those who stimulate only moderately! Witness bar-room conversation!—full of stories, to be sure, but what kind

of stories? The more animal, the better. A Byron, half-intoxicated, may indeed write *Don Juan*, and like productions, and compose poetry mostly addressed to the passions; but none in this state ever wrote *Paradise Lost*, Thomson's *Seasons*, Locke on the Human Understanding, Brown's *Mental Philosophy*, or Edwards on the Will. Pitt, Fox, Sheridan, and others, may be eloquent when partially intoxicated, yet their eloquence will be characterized by sarcasm, invective, denunciation, declamation, hyperbole, narration, and a remarkable flow of words, instead of by argument, profundity, or clear deductions from first principles; nor will it be freighted with rich ideas. But before drinkers can become even eloquent—a power far below reason—they require a peculiarity of temperament and phrenological developments not found in one man in millions; while it will destroy that of all the others, by overcharging some with excitement, and rendering others foolish, others bombastic, etc.

Alcoholic drinks, besides exciting the lower organs more, relatively, than the higher, also subsequently DEADEN them proportionally. After having surcharged Amativeness, they prostrate it, and hence quench connubial love and all the domestic virtues. Hence drunkards generally neglect if not abuse their families—a fact as notorious as this explanation of its cause is clear. While the exhilaration lasts, it surcharges Combativeness and Destructiveness, only to palsy them after it subsides. Hence its subjects lose all spirit and efficiency, and rarely take their own part or that even of their families when abused, so that boys may impose on them with impunity, and are irresolute and inefficient.

This principle shows why the ambition of inebriates DESCENDS to propensity instead of ascending to the higher faculties, and thus renders them doubly sinful and miserable.\*

\* Since the religion of Christ consists in the ascendancy of the moral and intellectual over the animal, and the subjugation of the propensities, and since all stimulating drinks morbidly excite propensity, and of course violate this cardinal requisition of the gospel, therefore wine and spirit-drinking Christians are as perfect anomalies as hot ice or cold fire. As well have WICKED Christians as spirit-drinking Christians.



It also shows why intemperance enfeebles self-control. They know the right. Their less debilitated, because previously less stimulated, intellects know the right, yet they have not sufficient self-government left to stem the downward current. Conscientiousness remonstrates, but with little avail, and the moral powers lift up their warning and persuasive voice without effect, because located far from the body. Hence, nothing but dragging them into the kingdom of temperance by that inimitable principle of Washingtonian kindness, and then removing temptation till self-control revives, can save them. And if they fall, forbear—not condemn—and put them once more upon their feet.

Again: ambition always combines with those faculties which are the most active. Combined with Conscientiousness, it gives regard for MORAL character and correct MOTIVES; with Intellect, desire to be reputed learned and talented; with Ideality, for good taste, good manners, etc.; but combined with Combativeness, for being the greatest wrestler, fighter, etc.; and with the other animal propensities, for being first in their indulgence. Hence, since intemperance stimulates both ambition and propensity, it renders its victims emulous to be the greatest libertine, wrestler, fighter, drinker, and the like, but never to excel in talents or goodness. Two inebriates in Easton, Md., in 1840, vied with each other, on a wager, as to which could drink the other drunk. The next morning one of them was DEAD drunk.

The half-intoxicated find their Acquisitiveness excited, and hence continually ask, “how much will you give?” “what will you take?” “how will you swap?” etc., or suddenly become very rich, or bet, or else seek the gambling or billiard-table in quest of fortunes at once; yet, as their intellectual organs are not equally excited, they generally make bad bargains; but, under the reaction which follows, they have little or no regard for property, and little industry, economy, or forethought about laying up for the future, but squander their all for liquor, even to the bread out of the mouths of their hungry children, and to the clothes from off their wives’ backs. Hence they are universally poor, ragged, and desti-

tute. If John Jacob Astor should become a drunkard, even his immense estate would become scattered to the winds. During the exhilaration produced by strong drink, self-esteem and love of approbation become unduly excited, and occasion boasting, bragging, swaggering, egotism, and a disposition to swell and dash out in gaudy style, assume airs, attract notice, etc.; yet, during the subsequent reaction, regard for character and reputation is annulled, and with it one of the strongest incentives to virtuous and praiseworthy actions, as well as restraints upon vice and self-degradation. At first they are mortified beyond description if seen intoxicated, but afterward care naught for credit, honor, promises, respectability, or even the disgrace of family; are destitute of shame, dead to dignity and manly feeling, and associate with those to whom they would before have scorned even to speak.

Why do not alcoholic drinks render the pious more devout, and the literary ten times more intellectual? Why not deepen and widen the channels of thought? Why not render ordinary men Websters, Franklins, Broughams, and Herschels, and these intellectual giants actual Gabriels in intellect? Or why not excite the moral faculties instead of the animal? Why not make infidels; Enochs? deists, Wesleys? skeptics, Paysons? Why are not all spirit-drinkers patterns of piety and good morals, and also stars in the firmament of intellectual greatness? The law in question answers. Not only do they NOT augment talent and enhance literary attainments, or make the profane pious, but they actually diminish them all. They prostrate intellect, bedim reason, darken counsel, render the ideas muddy, and before their approach, literary attainments, intellectual greatness, and moral purity, all vanish like the dew before the rising sun. They sometimes, though rarely, increase a certain kind of eloquence, yet are sworn enemies of greatness and goodness.

How overwhelming the proof, therefore, how powerful and absolutely inevitable the conclusion, not only that all alcoholic drinks, but also that WHATEVER morbidly excites the brain and nervous system, thereby kindle the animal propensities mainly, but weaken the moral and intellectual powers. No more



can any human being take either alcoholic liquors in any form or degree, or opium, tea, coffee, mustard, spices, or any other stimulant, without thereby proportionably inducing this result—without brutalizing his nature, degrading his manhood below his beasthood, and subjugating intellect and moral feeling to the sway of passion—than he can “carry coals of fire in his bosom and not be burned.” As soon will any other law of nature fail as this. As soon will the deadly poisons become harmless, or water run up the inclined plane of itself, or the sun rise in the west, as any kind of morbid physical action fail to produce animality. Nor does any middle ground remain. Every ITEM of artificial stimulant produces this animal result as its LEGITIMATE, its CONSTITUTIONAL effect.\*

Behold, then, ye who would subdue your “easily besetting” propensities, and elevate the moral above the animal, an easy yet efficacious means of obtaining so exalted an end, namely, by keeping the BODY in a healthy state. Behold, moreover, the great procuring cause of most of man’s depravity, and consequent wretchedness, namely, a MORBID PHYSIOLOGY. Since an irritated or abnormal state of the body morbidly excites the brain, and thereby vitiates its functions<sup>156 210</sup>, especially those of the propensities<sup>210</sup>, and since such abnormal action causes abnormal and depraved mental desires<sup>209</sup>, therefore that physiological inflammation caused by intemperance<sup>210</sup>, gormandizing<sup>65</sup>, tea, coffee, and tobacco<sup>175</sup>, condiments<sup>56</sup>, colds<sup>108</sup>, flesh-eating<sup>44</sup>, sedentary habits<sup>141</sup>, and the perpetual violation, by nearly all mankind, of the laws of health, must of necessity deprave the feelings by deranging the physiology, and of course the mentality. Nor is it certain that the forbidden fruit did not usher in moral depravity by occasioning an obnoxious state of the physiology. Both human and personal reform and improvement must begin with restoring normality of function to body and brain, and be mainly

\* In a small treatise on Intemperance, founded on Phrenology and Physiology, the author brings the preceding principle and train of remarks to bear upon alcoholic drinks, and shows that every identical glass stimulates the propensities proportionably, and produces vice and misery—a most powerful appeal and argument in behalf of total abstinence.

effected by physical regimen. Nor is it to possible to effect moral reform without physical, any more than it is possible for inflamed brain and nerves to produce normal manifestations. This doctrine may find opponents, but no refuters. It is new, but TRUE. To be "temperate IN ALL THINGS" is the first great<sup>a</sup> condition of goodness and talents. To "present our BODIES a living sacrifice, holy, acceptable unto God, is our SPIRITUAL sacrifice;"\* whereas to disorder the body by any violation of the laws of health whatever is to deprave the mind. Moral purity is as utterly incompatible with physical impurity as intellectual power with physical weakness. O that all were duly impressed with the power and sweep of these physico-mental principles! Ministers may preach, and revivals be multiplied to any extent, without laying the ax at the root of the tree of vice <sup>36 37 38 39 42 44</sup>. Mankind must abandon flesh, condiments, narcotics, gluttony, and fermented liquors, and substitute farinaceous food<sup>50</sup>, cold water<sup>168</sup>, and a light diet—must learn how to EAT AND LIVE before they can expect to attain the exalted destinies and powers of which human nature is capable. The pious yet ignorant Christian cannot grow better by praying to God to enable him to resist temptation on one hand, while on the other he is adding new fuel to the fierce fires of animal passions by fevering his body, and thereby his propensities, but must govern vicious and promote virtuous tendencies, in part, by physiological prescriptions.

Parents weep and pray over the waywardness and depravity of their children, and strive to reform them in vain, while they morbidly excite their Combativeness, Destructiveness, and Selfishness, by ignorantly keeping their bodies, and consequently animal organs, in an inflamed and abnormal condition by meats and drinks, heating in kind <sup>56 59</sup>, excessive in quantity <sup>65</sup>, ill-timed <sup>73</sup>, and otherwise pernicious; or by allowing them to contract colds and sickness, and, in short, by NOT keeping their bodies in a calm and healthy state. Morbid,

\* 1 Cor. xii. 1. The word translated "reasonable" should have been rendered "spiritual."

nervous excitement can produce nothing but ill nature and general depravity<sup>209</sup>, which physical chastisement only increases, because it enhances their cause. Rather punish those ignorant nurses or parents who unintentionally yet effectually occasion much of this depravity by deranging their physiology. As their petulance and crying are mainly expressions of that depravity consequent on the irritated state of their propensities, and as this is mostly consequent on physical disease, of course keeping them in perfect health, which is easily done by obeying the laws of health<sup>25 27</sup>, will obviate most of their ugliness, and substitute the sweet and lovely for the hating and hateful. Nor can the latter possibly be accomplished till the former is effected. Infants cry little till bad nursing has disordered their bodies, but then they cry spitefully, and evince much wrath. Children cry when unwell, and because sick; but keeping them in perfect health will generally render them placid and lovely. Those who doubt this great practical truth have only to compare the sweetness of children when perfectly well, with the tartness and snappishness of those same children when unwell, of themselves or others when dyspeptic, nervous, or suffering from physical indisposition, with the same persons when digestion is good and health excellent.

In short, this and previous sections have placed these momentous truths beyond all manner of doubt and cavil—have established them by an order, variety, and amount of proof completely demonstrative. Let those who would be good or great hear and practice, and those who cavil remember that “THIS IS TRUTH, though at enmity with the teachings of ages.”

## 211 GOVERNING THE PROPENSITIES BY THE INTELLECTUAL AND MORAL FACULTIES.

Though the truth and paramount importance of preceding conclusions are absolute in and of themselves, yet they receive additional importance from the fundamental law of virtue and condition of enjoyment that the action of the propensities can be virtuous and pleasurable only when guided by intellect, and sanctioned by the moral sentiments. It so is, that, to pro-

duce happiness, every action, feeling, and sentiment of human nature must be sanctified by intellect and governed by enlightened moral sentiment. Without rendering obedience to this law, no emotion, no action of life, is either virtuous in character or can result in enjoyment. Our own happiness and that of our fellow-men require that we exercise our propensities only "by and with the consent," and under the direction, of the intellectual and moral faculties, and that all we say, do, and are, NOT thus governed, is sinful in character, and eventuates in suffering to the actor and all affected thereby.

To illustrate. Appetite, indulged for the mere pleasures of the plate, without intellect to select food of the right kinds and best qualities, or moral sentiment to restrain it from gormandizing, will eat unwholesome kinds of food, and in excessive quantities, drink alcoholic liquors and other injurious beverages, chew or smoke tobacco, and so break the dietetic laws as to disorder the stomach, undermine the health, blunt the moral sensibilities, benumb intellect, abridge all the physical moral pleasures, or else convert them into suffering, and create vicious inclinations<sup>210</sup>, and weaken, pervert, and poison our entire nature, besides curtailing the very gustatory pleasures sought. But exercised under the control of intellect to choose the best KINDS, and direct the proper QUANTITY of food, coupled with predominant moral sentiment to secure moderation, it furnishes abundant sustenance to all the other functions, and fits us, as far as possible, for our other duties and enjoyments, besides yielding the greatest gustatory pleasure attainable. Combativeness, exercised by itself, unsanctified by moral sentiment, and undirected by reason—that is, without adequate cause, or in opposition to the dictates of Causality—becomes mere brute force, and quarrels without occasion, perhaps in an unjust cause; whereas, exercised under the control of enlightened moral sentiment, it becomes MORAL courage, defends RIGHT and TRUTH, prosecutes moral objects with fearless energy, and opposes whatever is wrong or injurious<sup>239</sup>—than which no element of our nature is more virtuous in character, or yields more pleasure to its possessor and to all concerned. Acquisitiveness, exercised independently of moral sentiment—



indulged dishonestly, as the thief, knave, gambler, robber, and the like, exercise it, that is, irrespective of justice and humanity, but getting money by foul means equally with fair—renders its possessor miserable, and those whom he wrongs unhappy, simply because this propensity is not governed by the moral sentiments and intellect; but, exercised in conjunction with enlightened conscience, so as to acquire and pay HONESTLY, and subject to Benevolence, so as to prevent injury in others or oppressing the poor, it renders him happy in the acquisition of property, and all around him happy in its proper expenditure. Ill-gotten gain curses all, and benefits none. HONESTY alone is policy.

Let a mother be ever so fond of her darling boy, but let her not guide and govern her maternal love by the dictates of the intellectual and the moral faculties combined, and she will not KNOW HOW to keep her child healthy, and therefore will suffer a world of anxiety on account of his being sick, and still more if he should die. She will not know how to operate on his intellect or moral feelings, and thus, unable to govern him, will be rendered miserable for life on account of his mischievous, wicked propensities and conduct. Or she will spoil her child by over indulgence—an occurrence as lamentable as it is common—and thereby cause unutterable anguish to mother, child, father, society, all in any way capable of being affected by the child or the man. But let intellect tell her what physical laws she must obey to keep her child always well, and all the suffering of mother, of boy, of all concerned, on account of sickness or premature death, can be avoided, and, in their stead, his perfect health, sprightliness, happiness, beauty, and growing maturity, will fill the boy himself, will swell the bosom of the mother with joy unspeakable and always increasing, enable the boy himself to become a boon, a blessing to his fellow-men; and the more so, if the mother's intellect enable her to cultivate and develop his intellect in the best possible manner, and pour a continual stream of useful knowledge and sage maxims into his young mind, to guide his conduct, to call out and develop all the powers of his mind, and to conduct the object of her deep-rooted and well-guided

maternal affection into the paths of wisdom, learning, and influence, till, standing on a commanding intellectual eminence, he controls the opinions and moulds the characters of thousands of his fellow-men; while he himself enjoys all that mind can confer; his mother is happy beyond description in her son; and society owes and pays a tribute of praise for the happiness spread abroad by this well-educated son of intellect and morality.

Still more will these results be heightened, if she add high-toned moral feeling to this powerful and well-directed intellectual education. Unless thus governed, she will not train him up in the paths of virtue, but will tolerate, perhaps even foster, his depraved inclinations, and thus ruin the darling object of her tender but misguided love. But when moral sentiment, in conjunction with intellect, rules her maternal love, she will educate him morally, as well as intellectually and physically. She will "train him up in the way he should go, and when he is old he will not depart therefrom." She will imbue him early and thoroughly with the principles of virtue and morality. She will elevate all his aims, will chasten all his feelings, and write as with the point of a diamond upon the tablet of his yet plastic and susceptible soul, in living, burning characters, never to be erased: "My son, walk thou in the paths of virtue. Turn thou away from every sinful indulgence:" and he will obey her. Not only will his moral character be unblemished, and he live in accordance with the principle we are presenting, and therefore be happy himself, but he will dedicate all those talents already presupposed to the cause of humanity, and thus do an incalculable amount of good. All this rich harvest of happiness to him, to herself, to mankind, will be the legitimate, the necessary product of the intellectual and moral seed sown by his mother. It will all flow naturally from the mother's following the law we are urging, of governing her Philoprogenitiveness by the dictates of intellectual and moral feeling. And these fruits will be still farther sweetened and augmented, if parents go still farther back, and apply the laws of hereditary descent so as to secure a good original physical, moral, and intellectual foun-



dation in their child, on which to erect this glorious super structure.

The importance of this principle can be measured only by the heaven-wide contrast between the effects, on the happiness of the parent, of the goodness and badness, the health and sickness, the life and death, of their dear children. If this law were observed, we should have no premature sickness or death, no ebullitions of passion, no waywardness, disobedience, or immorality in children, to wring the hearts of parents with anguish unutterable, and to carry them down to their graves mourning. Even if the parent love his child morally, and seek to make him better, but, unguided by intellect, actually makes him worse, a course very common, his child becomes a torment to himself, his parents, and all concerned. We must love our children intellectually AND morally, if we would either have them enjoy life, or we enjoy our children.

Those who exercise friendship without the governing influences of intellect and the sanctions of the moral sentiments, will choose ignorant, degraded, and immoral associates, who will lower down the tone of their moral feelings, and lead them into the paths of sin, and thus make them unhappy. But he who exercises his friendship under the sanction of the moral faculties, will choose intellectual and moral companions, who will expand his intellect and strengthen his virtuous feelings, and this will make him and them the more happy. Friendship, founded on intellect and virtuous feeling, is far more exalted in its character, and beneficial in its influence, than when founded on any other considerations, while friendship, founded on the propensities, will increase the depravity and misery of all concerned.

Associates chosen without reference to their moral characters, and especially in violation of the higher faculties, will increase the depravity and consequent misery of each other. O youth, hear this one piece of advice:—mingle ONLY with the intellectual and the good, and you will thus almost imperceptibly, yet effectually, become like them <sup>226 227</sup>.

Approbateness, or love of the good opinion of others, sanctified by the moral sentiments, begets ambition to excel in

works of philanthropy, seeks to keep the moral character pure and spotless, and inspires that noble emulation which prompts to beneficial deeds ; and guided by intellect, becomes intellectual ambition, and seeks eminence in the walks of literature or the fields of science ; but when not thus governed, it degenerates into a low, animal, grovelling, sensual ambition, to become the greatest eater, or fighter, or duellist, or dandy, or coquette—a strife which causes unhappiness to its possessor and to all concerned. Self-Esteem, governed by intellect and moral feeling, imparts that nobleness and elevation to character and conduct, which shed a beam of exalted pleasure on its possessor and all around him ; but when not thus governed, it degenerates into egotism, self-conceit, imperativeness, and superciliousness, which occasion pain to himself and to all affected by this quality in him.

Cautiousness exercised without intellect, that is, when there is no reason for being afraid, produces evil only ; but let intellect govern it, so that it is exercised only when there is real danger to be avoided, or let it be exercised with Benevolence, or Justice, so as to render us fearful lest we do wrong, or careful not to injure others, and its product is most beneficial. This principle might be illustrated and enforced by Amativeness, and indeed by every one of the lower faculties, and completely DEMONSTRATED by showing how superlatively happy those who fulfil this cardinal law of morality and happiness. But does a law thus clear and universal in its application require additional proof or illustration ? Is not man constituted to be governed throughout all he does, says, and feels by enlightened moral sentiment ? Are not those aggravated miseries and the multiform wretchedness of mankind which appal us wherever we turn our eyes, caused mainly by the almost universal infraction of this law ? And does not this principle harmonize perfectly with the universal fact that nineteen twentieths of all the time, desires, pursuits—everything—of mankind consist in gratifying animal propensity in some of its forms—in scrambling after property, or office, or power—in procuring food, drinks, raiment, houses, fashionable equipage, attire, etc.—in family cares, contentions, backbiting, sensuality,

and other animal gratifications? War, lust, money, display, propensity, and consequent misery, sum up the history of man; nor, in the nature of things, is it possible for him to be happy any farther than he is holy, that is, obeys this law. Before he can enjoy life, and in ORDER to such enjoyment, man as a whole, and as individuals, MUST TAKE TIME from the fashionable world, the money-grasping world, the sensual world, and this hot pursuit of animal gratification, to bestow upon the cultivation of the MORAL and INTELLECTUAL faculties. To be happy, he must become WISE and RELIGIOUS—must subject his animal nature to his higher powers; and he is most happy, other things being the same, who does this the most habitually and effectually. Oh! if mankind would but do this, no tongue can tell, no finite mind conceive, what happiness would be the delightful result! All those spiritual consolations conferred by that religion which is “pure and undefiled, and that fadeth not away,” would flow therefrom. Human sin and suffering would be comparatively banished from our world, and this earth become again a perfect Paradise!

It deserves additional remark, that even when the moral and animal faculties combine in action, if the animal rule the moral, misery is the inevitable consequence. What produced the Holy Wars—? holy wickedness—but this combination? Yet the propensities ruled the morals, and an indescribable amount of misery was the natural consequence. The sacrifice of human life upon the altar of religious fanaticism, together with all the abominations of paganism, originate in this same ascendancy of propensity. Nor need we go thus far from home to find kindred examples both of a breach of this law, and its painful consequences. Indeed, our own souls bear this sad testimony every time propensity governs intellect.

Behold, reader, in this law an additional and most powerful motive for “preserving your BODIES holy, acceptable unto God.” Since you can neither be good nor happy without subjecting the lower faculties to the higher <sup>211</sup>, and since a morbid state of the physiology prevents such subjugation by inflaming the passions <sup>210</sup>, how ALL-IMPORTANT that correct physical regimen which shall allay propensity and develop morality and intel-

lect, so as to place the latter upon the throne over the former? <sup>50</sup> And by converse, how wicked those abuses of the laws of health which occasion depravity, first by rendering the action of the propensities morbid, or abnormal <sup>209</sup>, and, secondly, by perpetually irritating them, and thus both strengthening them, and enthroning them on the conquered necks of the angelic elements of our nature! Readers, ye who would understand the full force of these momentous conclusions, re-canvass those principles on which they are founded. Go over our preceding points, especially <sup>208 209 210 211</sup>, carefully with particular reference to their consecutive bearing on this grand focus of them all, and then say, not in the light of pre-entertained notions of sin and its causes, but in that of the LAWS OF NATURE, whether we overrate this cause of human sin and wo. At least say whether all others have not underrated it or else overlooked it wholly. Above all, put it in rigid and long-continued PRACTICE, and then decide its claims.

In view of these truths, how comparatively ineffectual in its reclaiming power most of the preaching of the present day. Does it urge the preservation of health as a means of promoting moral excellence and intellectual power? Does it even recognize, except incidentally, the existence of physical laws, or the duty of obeying or sin of violating them? Yet should it not warn with all the thunders of Sinai, and entreat with all the persuasive power of Jesus, the observance of the PHYSICAL as a means of obeying the moral? Is not this glaring omission one great cause of its inertness? Can this partial view of duty be expected to convince or control conduct? Does not this silence in reference to the physical laws imply that they are insignificant, and may be violated with impunity? Is suicide so VERY little a sin?—and abuse of health is suicide <sup>27</sup>. As Christ's "new commandment—That ye LOVE one another," superseded, because it embraced, the Decalogue, so nature's great command, OBEY MY PHYSICAL LAWS, embodies even this law of love, because, as already seen, physical irritability causes hatred, lust, and selfishness, in all their hydra forms, while holy, acceptable BODIES subdue raging passion, promote brotherly love, and develop all the higher aspirations



and holier emotions of our nature. Narrow-souled religionists will cavil at this superesding of their contracted isms by this view of one of the causes and remedies of human depravity ; but ye who would learn and do your WHOLE duty, will heed and strive to fulfil these fundamental conditions of virtue and happiness. And wo to those who ignorantly or wantonly violate them. God will in no wise let him go unpunished who thus breaks this law<sup>6</sup>. "The soul that sinneth, it shall die." This is one of Heaven's highest laws, and its penalties correspondingly aggravated. Reader, let us make its study and obedience our daily, hourly, and paramount BUSINESS, and the solemn, imperious DUTY OF LIFE. And whenever we sin against it, let us most humbly REPENT and REFORM. Put your PHYSIOLOGY into the right state first, and then KEEP it right, and you will improve apace in this world, and ripen rapidly for a better.

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#### SECTION IV.

THE EVENLY-BALANCED OR PROPORTIONATE ACTION OF THE FACULTIES A CONDITION OF PERFECTION—ITS FEASIBILITY, AND THE MODE OF SECURING IT.

##### 212. PROPORTION A CONDITION OF PERFECTION.

THE previous volume on "Physiology," and the antecedent sections of this volume, have shown what constitute a perfect body ; that is, what physiological conditions are most promotive of the highest order and power of mind. We come now to the momentous inquiries: What constitutes perfection of head and character? And how can it be promoted? Phrenology answers. Let its answer be duly heeded and reduced to practice.

That the PROPORTIONATE development and exercise of all the parts which compose a given thing is a law of nature, was fully shown in "Physiology"<sup>162</sup>, and this law proved to embody a fundamental condition of health, while its infraction was

shown to be a prolific cause of disease. Can a small heart serve a large body as well as a large heart? Can a small or weak stomach digest for an athletic and powerful frame? Would small lungs work in connection with a powerful stomach any better than an elephant yoked up with a sheep? Since a given amount of oxygen inhaled through the lungs can combine with and burn up only its fixed equivalent of the carbon evolved by the stomach<sup>92</sup>, and since a surplus of either is hostile to life<sup>164</sup>, of course perfect health requires that both be equally large and powerful. As the supply of vitality must equal its expenditure, or exhaustion take place<sup>165</sup>, and its exhaustion equal its supply, else corpulency and obesity ensue<sup>164</sup>—as breathing, eating, sleep, etc., must be in proportion to muscular and mental action, and it to them, and thus of all the other physical functions, so pre-eminently of the mental powers. Perfect BALANCE must exist between them all, or imperfection in feeling, opinion, and conduct, must ensue. Hence, whenever in my professional examinations I find an unevenly developed head—some organs projecting far out, and others retiring far in—I predict an equally uneven character. Such are liable to have marked excesses and deficiencies; to take partial and one-sided views of things; and are subject to extremes, which is only another name for imperfection, excesses, and tendencies to evil. But an even head, in which all the organs are equally developed, and the faculties harmoniously exercised, facilitates correct judgment, consistent conduct, perfection of character, and a virtuous, happy life. Indeed, the very definition of virtue, according to Phrenology, is the harmonious exercise of all the faculties in due proportion, upon their legitimate objects, controlled by the moral sentiments and directed by intellect<sup>211</sup>; but vice and sin consist in the EXCESSIVE, DEFECTIVE, OR PERVERTED<sup>208</sup> action of the faculties, and especially of the animal propensities, not thus directed.

This principle applies equally to the individual faculties, and to their classes. Thus, when the propensities predominate in action, they demoralize and debase reason and moral feeling—the highest, noblest gifts of God to man—and while,



in one sense, they assimilate the "lord of creation" to the "beasts that perish," in another they render him far worse, because of his greater susceptibilities of enjoyment and suffering. Selfishness, the product of excess of propensity over the higher faculties, punishes its possessor. The selfish or vicious are of necessity miserable, for their selfishness and vice naturally render them so. On the other hand, feebleness of propensity constitutes imperfection; for one with weak animal and selfish organs has too little force to carry forward any important plan, or even to take care of himself. He must, therefore, be taken care of by others, and of course poorly; for to depend upon others for support or protection is to depend upon a broken reed<sup>230</sup>. So, too, those in whom the moral faculties are very large, and the animal weak, are indeed good, moral, virtuous: but they are too good—so VERY good as to be good for nothing, because they have too little force or energy to carry their good feelings into execution. A man with weak propensities and great intellectual organs will never effect much with his intellect. One with weaker intellect and strong propensities will effect much more, yet it is liable to be only for evil.

A predominance of the propensities and intellect over the moral faculties leads to most disastrous consequences; for powerful animal desires will then employ a powerful intellect to effect purely selfish, wicked ends, and stop at no means of attaining them. This was the organization of Patty Cannon, that most wicked woman and desperate murderer; of Nero, that human fiend—and of most of the scourges of mankind. Nor is the predominance of the moral faculties with the propensities, but without intellect, scarcely less injurious, because, though it may give zeal, yet it will be without knowledge; and this it was which lit the fires of Smithfield, devastated the world by the "Holy Wars," caused the "Salem Witchcraft," and has instigated religious persecutions, and created pious sinfulness. But where each of these three great classes of faculties are EQUALLY developed, the propensities give force, daring, energy, and eager desires; the moral convert the animal into a philanthropic and religious channel, and intel-

lent guides them both, by the light of reason, to happiness—that great end of our being. The propensities require to be strong, but should be checked, and made subservient to high moral ends; the moral sentiments require to be predominant, but must have the helping hand of the propensities to carry them out; and both require knowledge to enlighten, and judgment to conduct them to the best results.

This same principle of balance or proportionate action applies with equal, if not still greater force to the individual faculties. The predominance or deficiency of either is injurious; but their proportionate action is a leading condition of perfection and enjoyment. Thus Amativeness, fairly developed and governed by the moral sentiments, produces connubial love, than which there is not a more virtuous or pleasurable feeling in man; but its deficiency causes the proportionate absence of this virtue, while its excessive action produces one of the worst and most painful forms of vice. Very large Philoprogenitiveness spoils children by over-indulgence and excessive tenderness; while its deficiency annuls the joys of parents, and renders children intolerable and burdensome, instead of their being the greatest of pleasures; but its due development experiences all the joys of parental love, and, if governed by enlightened intellect and high moral feeling, secures the best good of both parent and child. Excessive Combativeness, acting alone, engenders contention, causes physical fighting, and creates a sour, ugly temper, which are highly vicious, and thereby incur the penalty attached to the violation of this mental law; whereas this faculty, when it acts in obedience to Conscientiousness and Benevolence, becomes moral courage, defence of rights, and of the oppressed—a highly virtuous emotion. The proportionate exercise of Alimentiveness, that is, eating as much as we require, but no more, by strengthening the body, and thereby the moral and intellectual faculties, is virtuous, and brings with it its own reward; while its excessive indulgence, by overloading the stomach, and thus clouding the intellect, and blunting the moral sensibilities, becomes a cause of pain and sin. Average Secretiveness, governed by Conscientiousness, employs

policy in a good cause ; while its excessive action, unchecked by the higher faculties, leads to lying and duplicity, but its deficiency occasions too great openness and bluntness, and want of tact. Acquisitiveness, or love of property, duly exercised, promotes industry and sobriety, gathers around us the comforts of life, and, aided by Conscientiousness, produces even-handed justice ; but its predominance leads to cheating, extortion, and miserly selfishness, while its deficiency causes prodigality. Excessive Cautiousness begets irresolution, procrastination, and timidity, and is unfavorable both to virtue and efficiency ; but, duly balanced, it gives that discretion which is the better part of valor, while its deficiency occasions recklessness. Self-esteem, when it predominates, unchecked by Conscientiousness or intellect, inflates, almost to bursting, with pride, self-sufficiency, haughtiness, and egotism ; whereas its due development, controlled by the moral and intellectual faculties, imparts dignity, and that self-respect which elevates one above meanness and trifling, and causes him fully to appreciate and fulfil the great objects of life. But if it be smaller than his other organs, he underrates himself, is therefore underrated by others, and feels too diffident and insufficient to attempt or accomplish great things. Predominant Firmness, uncontrolled, renders one obstinate, impervious to conviction, and blindly tenacious of his opinions, whether right or wrong, merely because of his will ; but those in whom it is small are too fickle to accomplish much—sow, but have no perseverance to wait for the harvest, and are “blown about by every wind of doctrine,” every new notion, every novel scheme ; but, fairly developed and balanced, no element of character is more valuable. Prominent Ideality renders one fastidious, and too delicate and refined ; its deficiency leads to coarseness and vulgarity, but its fair development blends the serviceable with the perfect, and combines utility with beauty.

This same principle, that balance of faculties is indispensable to perfection of character, applies with still greater force to the moral faculties, and also explains that diversity which characterizes the religious opinions and practices of

mankind. Few think alike, even in the fundamentals of religion, and fewer still in its details, because of the difference in their phrenological developments.

Every phrenological faculty constitutes the medium, or, as it were, the colored glass through which the mind looks at all objects. As, when we look at objects through green glasses, they look green, when through yellow glasses, they look yellow, when through dark shaded or smoky glasses, they look dark, gloomy, or smoky, when through glasses that are light shaded, they look light, when through red glasses, everything assumes a red aspect, and that, too, whatever may be their actual color—so the phrenological faculties constitute the mental glasses through which we look at mental and moral objects. Thus, those in whom Acquisitiveness, or love of money, prevails, look at everything, whether matters of science, religion, politics, business, etc., not in the light of philosophy, or the welfare of man, or of right and moral obligation, but in that of dollars and cents alone. But he in whom Benevolence predominates, looks at all matters, not in the light of their effects on his pockets, but of their bearing on the happiness of man. He in whom Conscientiousness predominates, inspects and judges of things, neither in the aspect of expediency, nor of their pecuniary advantages, nor self-interest, or popularity, but in that of right and duty, and abstract justice. But he in whom Approbativeness prevails, seeks popular favor, and when any new thing is presented to his consideration, say Phrenology, or Magnetism, asks, as the first and main question, not, “Is it true?” nor, “Is it philosophical?” but, “What will the folks say about it, and about me for embracing it?”

The man in whom reason predominates asks, “Is it reasonable? What are its laws? Is it consistent with itself and with nature?” and looks at everything through the glasses of philosophy.

To apply this fundamental law of mind to the religious opinions of mankind. The moral faculties constitute the colored glasses through which we look at the Deity and his moral government, as well as at the moral relations of man to man, and to his Maker. Veneration worships God, yet the



other organs color our views of his character and attributes. Thus the ancient Greeks and Romans had large Veneration, and were very religious, but their other moral organs were small, and their animal propensities were powerful. Hence they worshipped gods of various animal passions. Their large Veneration, combining with their very large Amative-ness, worshipped Venus, the goddess of love and beauty; combining with their very large Combativeness and Destructiveness, worshipped Mars, the god of war, carnage, and blood; with their powerful Alimentiveness, worshipped Bacchus, the god of feasting, revelry, and wine; with their large Acquisitiveness, worshipped the god Terminus, who guarded their boundaries, and protected their goods from pillage; with large Secretiveness, worshipped Mercury, the god of cunning, finesse, duplicity, and theft; and thus of their other divinities. But they had fair intellectual organs, as well as unbridled passions. Hence they worshipped Jupiter, the great director and manager of the universe, and the governor of the gods, but a god full of most disgusting amours, most vindictive and revengeful, without moral principle, and swayed by a power of animal passions as much above that of mortals as he himself was rated superior to them.

This fully established law of mind shows sectarians why they differ and quarrel about religion. Their organs differ, and this diversifies and distracts their religious views and feelings. One sect has one set of organs, or looks through glasses of one color, and another sect wears glasses of another color, and both are looking at the same object and quarrelling about its color. Accordingly each sect has its own peculiar set of phrenological developments, which harmonizes perfectly with the peculiarities of its creed. To show minutely what characterize each, and their departures from the only true standard of religious faith and practice involved in this principle, would be to thrust the face into a hornet's nest of the worst character, which is unnecessary; yet we will give a few illustrations. Universalists almost invariably have large Veneration, combined with Benevolence and Adhesiveness in predominance over Conscientiousness, with moderate

Destructiveness, and hence adore God for his goodness mainly, and dwell in glowing colors upon his love, but the old-fashioned Calvinists usually have large Veneration, with full Self-Esteem, predominant Firmness, large Conscientiousness, and full or large Combateness or Destructiveness, or both, and accordingly adore the SOVEREIGNTY and unbending JUSTICE of God. Has not the reader observed that the heads of stiff orthodox deacons often rise rapidly from the intellectual organs to Firmness and Self-Esteem, which indicates more Reverence than Benevolence, and more Conscientiousness than either, with a tolerably wide head? But do Methodists, or Universalists, or Unitarians, or Episcopalians, often have this form of head? These remarks do not apply to Congregationalists, nor to believers in the "New-School" doctrines, whose Conscientiousness is usually predominant, but Self-Esteem moderate, and Destructiveness only full, and whose high-toned, or rather ultra-Calvinistic notions are materially softened down. In them, Amateness is usually moderate, and accordingly they abhor no sin more than its perversion. Episcopalians usually have large Veneration, with predominant Benevolence and large Ideality, Firmness, Self-Esteem, and Social organs, with Conscientiousness not always large, though often full; and hence they place their religion in works of charity, and in attending "THE church," rather than in penitence. They are not as strict and rigid as the orthodox; yet they are always genteel, rather exclusive, and eminently social. Nearly all their women have superior heads, are remarkable for devotion, good sense, the domestic virtues, and especially for Benevolence. The Quakers have no characteristic moral developments, and accordingly allow their members to hold any and every belief, provided they do thus and so. Infidels, deists, etc., usually have moderate Hope, small Veneration, scarcely the least Spirituality, large Benevolence, and Conscientiousness variable. I never saw one of infidel sentiments who had not a poorly-balanced moral head.

Those who have Conscientiousness predominant, with small Veneration and Spirituality, place their religion in doing RIGHT, or in honesty and morality, but disregard the externals



of religion ; while those in whom these organs are reversed attend to its outward forms and ceremonies ; but though they are devout, yet they are sometimes unjust and immoral. Those in whom Benevolence predominates place their religion in doing GOOD, to the neglect of other Christian duties ; those in whom Spirituality is great, regard religion as consisting in FAITH, and implicit reliance upon Divine providence ; but those in whom this organ is small, do not feel that awe of God, that sense of the Divine presence which this faculty inspires, but attribute all events to cause and effect. But those in whom ALL these organs are fully and EVENLY developed “ put on the WHOLE armor of righteousness.” They do GOOD, do RIGHT, WORSHIP their God, and TRUST in his goodness ; which, united, constitute the very perfection of the Christian character. Such live a blameless life, worthy of admiration and imitation ; while imperfect religious faith and practice are the natural fruits of unevenly developed moral organs.

In harmony with this principle, that each phrenological faculty stamps its impress upon the religious opinions of its possessor, it follows that those in whom all the moral organs are PROPORTIONALLY developed will entertain CONSISTENT AND CORRECT religious opinions, and view the character and attributes of the Deity as they ARE. Since, as already seen, Veneration, with predominant Benevolence, worships a God of kindness ; with predominant Conscientiousness, a God of unbending justice ; with large Causality, as the great first Cause of all things ; with large Self-Esteem and Firmness, as the great Sovereign of the universe, immutable, omnipotent, unchanging, and unchangeable, clothed with authority, and doing his own will and pleasure in the armies of heaven above, and among the inhabitants of the earth beneath, etc. ; those, of course, in whom Benevolence is large will worship him for his great goodness to the children of men ; in whom Benevolence and Conscientiousness are both equally large, as kind, but just ; and with equal Firmness, Combateness, Destructiveness, and Self-Esteem added, as “ a God merciful and gracious, long-suffering, and abundant in goodness and truth, yet who will by no means clear the guilty ;” as perfectly holy him-

selt, and requiring holiness in all his creatures ; as creating and governing them with a wise reference to their greatest ultimate good ; and in doing this, as rewarding those who obey his laws, but as punishing those who disobey ; or rather, as infinitely benevolent, yet as a God who will “not let the wicked go unpunished ;” with large Cautiousness and Philo-progenitiveness, as exercising a fatherly care over his children, and providing a bountiful supply for all their wants, etc. Hence, those who have all these organs fully developed and evenly BALANCED will take ALL the characteristics of the Deity into account, and give each their due PROPORTION ; because the moral constitution of things must necessarily harmonize with the moral character and attributes of God, and man’s moral character, as far as it goes, must coincide with the attributes of the Deity. Consequently, those who possess well-balanced and perfectly developed phrenological organizations, or have all the faculties vigorous and UNPERVERTED<sup>208</sup>, will take consistent and correct views of the character, attributes, and government of God. And the nearer our heads approach to this phrenological standard of perfection, the more correct will be our moral feelings and conduct, as well as religious opinions and worship. But the farther they depart from this standard, that is, the more uneven they are, and the more imperfectly balanced the organs, the more erroneous will be our religious opinions, and proportionally imperfect our moral conduct and worship. By the application of this principle to our own heads, all of us can see at a glance the departures of our own religious opinions and practices from this the true standard of our nature, pointed out by Phrenology. Those in whom Veneration is moderate or small, think too little of divine things, and should cultivate the sentiment of devotion ; in whom Firmness, Self-Esteem, Combativeness, and Conscientiousness, predominate over Benevolence, that is, whose heads rise higher on the back part of the top than on the fore part of the top, and form a kind of apex near the crown, entertain too austere notions of the character and government of God. But, on the other hand, those in whom Benevolence rises high, while Conscientiousness, Cautiousness,

and Destructiveness, are only moderately developed, take the other extreme, and regard God as all kindness, but not retributive. Those in whom Causality and Conscientiousness predominate, and Veneration and Marvellousness are only moderate or small, are too radical, ultra, irreverent, speculative, and hypothetical, and more moral than pious. Let such pray more, and theorize less. Those whose Veneration is larger than Reason should remember that they are too apt to believe as they are told, and require to exercise more intellect along with their religious feelings. But the principle is before the reader. Let each apply it accordingly as his developments may require, and let all profit by the great lesson here taught. By this standard—this MORAL FORMULA—any and every one of us should test our religion, and then should both cultivate the deficient moral organs, and also put intellect over against our warped and contracted feelings. By analyzing the phrenological faculties, intellect can and should inform us what is the TRUE OR NORMAL standard of religious belief and practice, and to this standard let all conform. Then will sectarianism hide its many heads, and “all see eye to eye.” Then will all embrace the same doctrines of TRUTH, and “do works meet for repentance.” “He that is wise is wise for himself.”

This same principle of balance applies equally to the intellectual faculties. When they are all large, the judgment is good in regard to all subjects, but deficiency in any of them impairs it in regard to the functions of those that are feeble. Thus, let a picture be hung up for inspection, those who have Size large, and all the other intellectuals small, though they will judge accurately of its proportions, and derive pleasure from admiring them, yet all its other qualities will be unseen, unadmired, and their pleasure in beholding it proportionably restricted. But those who have Form also large, will observe and admire its LIKENESS as well as its proportions, and thus be doubly delighted ; and those who have large Color added, will also be delighted with the beauty of its colors, and the richness and delicacy of its tints and shades, which will triple their pleasure. Add large Ideality, and they will discover

what without it they would not have seen, the beauty, richness, and those other qualities of the picture which appeal to this faculty.

The proverb that we judge others by ourselves, is in harmony with this principle, and illustrates it. Thousands of times in my professional practice, when I have ascribed to a man some strong, ruling passion, say love of praise, and described him as excessively sensitive to praise and reproach, "And so is every one," is the usual reply. Perhaps the next subject has small Approbativeness and large Self-Esteem, and of course is described as not caring a straw for the opinions of others; "Well, who does? for I am sure I don't," or "He's a fool who does," is apt to be the response. What we love, desire, hate, etc., we are almost sure to think others love, desire, or hate.

Those who have large Eventuality only, will learn and remember events, including history, news, and the like, yet little else; those who have only Locality large, will learn geography, and recollect places, but nothing else; those who have Form large, the shape of things; Calculation alone large, will excel in mental arithmetic, but be poor in everything else; those whose Causality predominates will think much, and investigate first principles, yet be poor in other things.

Those whose perceptive powers, which give the various kinds of memory and the ability to collect and retain knowledge, greatly predominate over their reflectives, though they may be very apt as scholars and talkers, yet they will be superficial, lack thought, judgment, and contrivance, and be incapable of ascending from facts up to the first principles which govern them; and, on the other hand, those whose percepts are small, but reflectives predominate, will have wretched memories, be unable to command their knowledge, or bring their talents to bear upon practical matters; be given merely to speculative, scholastic, abstract, therefore-and-wherefore, metaphysical theorizing, which is valueless; and though they may know how to reason, yet their knowledge of facts will be too limited to furnish data sufficient to form correct inductions. But where both classes of faculties are powerful



and EQUALLY BALANCED, the former will collect abundant materials, which the latter will work up into correct arguments and sound conclusions, possess versatility of talents, sound common sense, great strength combined with great correctness of intellect, and be endowed with well-balanced and truly philosophical minds, and gifted with the true Baconian, inductive method of studying nature, by ascending from facts up to first principles—the most conclusive and correct means of arriving at truth<sup>430</sup>. This cast of development is not only perfectly adapted to the laws of nature, and harmonizes with the constitution of the human mind, but it also imparts what is called sound and correct judgment, and takes enlarged views of subjects; while its absence causes the intellectual lameness, warped views, and fallacious and diversified opinions which exist among mankind.

Those who have large Language, with weak reasoning faculties, talk much but say little; have words in great abundance and variety, but few ideas; and therefore experience and communicate but little pleasure; for who wishes to listen to senseless prattle? On the other hand, those who have Language small, with strong reasoning powers, will have excellent ideas and much valuable matter to communicate, yet be barren in expression; their rich mines of thought will remain buried for want of Language in which to express them, and the pleasure and profit of listening to them be proportionally abridged. But those who have Language and the reflectives both large, will experience double pleasure, both in thinking and in communicating their glowing thoughts in rich, expressive language, and thereby administer much pleasure and profit to their delighted listeners.

But the power and importance of this principle of balance are greatly augmented when applied to the various COMBINATIONS of the faculties. Thus, to have predominant Cautiousness is bad, but to have it combined with small Hope, is much worse; because it causes the most gloomy apprehensions and fearful forebodings, and shuts out every ray of expectation which large Hope would throw in upon perpetual darkness. Excessive Approbativeness added, creates the strongest desire



for approval, mingled with a constant dread of incurring censure, and no hope of obtaining that commendation so much desired—a most unhappy state of mind. Large Veneration, and small Self-Esteem and Combativeness, added to this combination, produce the most oppressive diffidence, accompanied with that confusion and utter want of self-possession which prevent any one, however talented or deserving, from accomplishing much, or even from enjoying intercourse with men, and also cause pusillanimity, and even cowardice. But when these faculties are EQUALLY BALANCED, large Approbativeness, will aspire to distinction; strong Hope, expect that praise which Approbativeness desires; large Self-Esteem, will impart enough, but not too much, of that “modest assurance” requisite to push its possessor forward; and large Combativeness nerve him for contest with every difficulty, and give vigor and efficiency to all he says and does. And when this balance is still farther perfected by large intellectual organs, they give the requisite talents and high moral character which impart moral worth, and sanctify ambition, elevate motives, and ennoble the whole character; so that such will be every way calculated to enjoy life themselves, and to become blessings to mankind. But let either of these faculties be much stronger or weaker than the others, and their enjoyment will be proportionally marred, and usefulness diminished.

Though predominant Acquisitiveness, which predisposes to dishonesty, covetousness, and a miserly selfishness and meanness, and also its deficiency, which allows extravagance and diminishes industry, are each adverse to virtue and happiness, yet the evil is greatly magnified by its combinations. Thus, those who have small Acquisitiveness combined with large Benevolence will give away so lavishly to every apparently needy sufferer as to leave nothing for themselves, and no capital with which to make more to enable them to aid future sufferers, or even to live. Large Adhesiveness increases the evil, by causing them to ruin themselves by helping their friends, and by exciting commiseration for those whom they desire, but are unable, to relieve; whereas, if Acquisitiveness

had been as large as Benevolence and Adhesiveness, they would have gratified the former by acquiring property, yet have retained enough to live comfortably, and continue business in order to make more; and the latter, by giving the balance to relieve friends and sufferers. This would have more than doubled their pleasures, besides preventing that distress occasioned by bestowing their all, and that perhaps upon unworthy objects. But those in whom Acquisitiveness predominates over Benevolence may, indeed, experience a sordid pleasure in making money, but are strangers to the exquisite satisfaction which accompanies works of charity, because predominant Acquisitiveness holds in its iron grasp the means of gratifying Benevolence by giving, prevents Adhesiveness from entertaining friends; Ideality from having nice things, and indulging refined taste; the Intellectual Faculties from purchasing books, and taking time to think and study; Philoprogenitiveness from spending money in educating and improving children; Locality and Sublimity from travelling; Conscientiousness from paying debts, and freely discharging all pecuniary obligations; Hope from investing capital in what promises pleasure to the other faculties; Alimentiveness from indulging in table luxuries; and thus abridges most of the enjoyments of life, besides preying ultimately upon itself by grudging every farthing expended, and giving its possessor a world of trouble for fear of losing his possessions. A few facts as examples.

About twenty miles from Raleigh, North Carolina, there lived an old miser, worth twenty thousand dollars, who allowed his only daughter to live destitute of every comfort, dressed only in clothes coarse and shabby, almost starved, and, finally, even to go to the poor-house, because he was too miserly to support her. The combination of very large Acquisitiveness and Cautiousness with large Hope produces a state of mind truly deplorable. We were brought up near an old miser, named George Rogers, who had this combination, and who, besides burying his money in different places, watched it the whole of dark and stormy nights, and suffered everything from the fear of being robbed. Mr. Green, a car-

penter, in Norfolk, Va., has Acquisitiveness so strong that he lives upon spoiled meat, cold victuals, and such ends of the table as he can get for nothing; and is an old bachelor, because too stingy to marry, though worth some twenty thousand dollars.

A miser in Philadelphia, worth almost half a million, hires his children, whenever he can, to go to bed supperless for a penny a-piece, which he steals from them when asleep. He seldom provides decent edibles for the other meals, and used to give his children the old watermelons left over of his sales till they had become stale.

The combination of predominant Acquisitiveness with small Cautiousness, by speculating too largely and grasping at enormous profits, often loses all, as by speculating in village lots, mulberry trees, etc.; besides often contracting debts beyond the means of payment, inducing a perpetual series of difficulties, and, if Conscientiousness be also small, prompting to dishonest and unprincipled conduct. Moderate Causality added, tries a variety of ill-advised ways and means to get rich, but fails in all, and is tantalized with improper desires, which cannot be gratified, and so grasps at one straw after another, only to sink into deeper poverty and more hopeless disappointment.

But when these organs are equally developed, Acquisitiveness desires property, and prompts energetic efforts to acquire it; Hope creates due enterprise, and feasts, but not to excess, upon unfolding prospects; Conscientiousness is gratified by the payment of all dues; and Cautiousness and Causality combine foresight and prudence with that judicious application of appropriate means to the end desired, which crown effort with success. This combination secures the harmonious exercise and unalloyed gratification, not only of all these faculties, but also of all the others if similarly balanced.

Those who have predominant Self-Esteem, combined with large Firmness, Combativeness, and Destructiveness, and only moderate Conscientiousness, Approbativeness, and intellectual faculties, will be self-sufficient, proud, haughty, imperative, overbearing, dictatorial, obstinate, insolent, supremely selfish

and revengeful toward all who do not obey their unreasonable demands and submit to become their servants, and yet they will have too feeble intellects to support these high-sounding pretensions ; but those who have all these organs equally developed—large Self-Esteem, to impart dignity and nobleness of character, so that they cannot be trifled with, combined with large intellectual organs, to impart the strength of mind requisite fully to sustain their high claims, of which Dr. Caldwell furnishes a good example ; large Conscientiousness, to add moral worth to intellectual greatness ; and large Firmness and Combativeness, to impart perseverance, moral courage, and energy of character—will duly respect themselves for their moral and intellectual qualities alone, and combine the man and the gentleman with superior intellectual abilities and high-toned moral principles, and thus enjoy life themselves, and promote the happiness of all around.

Other still more striking illustrations of the importance of this balance of the faculties might be drawn from the SOCIAL faculties ; and others still from EVERY PHRENOLOGICAL AND PHYSICAL ELEMENT OF MAN. But why enlarge upon a principle, the necessity and value of which are so self-evident—a principle thus clearly shown to be so powerful and universal in its application as to be inseparably interwoven with the nature and happiness of every human being ? Have we not already shown WHY AND HOW well-balanced intellect is so superior to the same amount of intellect unbalanced—how the moral faculties, when harmoniously developed and exercised, produce that moral feeling, that true piety, which constitute the grace of graces—the crowning excellence of man, and especially of woman—as well as that this endless diversity in the religious faith and practice of mankind which disgraces modern Christianity, and makes so many infidels, is caused by a WANT of this balance ? Indeed, words cannot express its value and importance. Hence, should not parents and teachers, in educating the young and moulding their characters, physical, intellectual, and moral, and, indeed, ALL who seek health, long life, happiness, or self-improvement, be guided by it as their polar-star, and make it the nucleus around which all their



efforts to remedy defects and cultivate virtues should cluster?

213. PROOF THAT THE ORGANS CAN BE ENLARGED OR DIMINISHED.

When Phrenology first came up before the author's mind for examination, he saw at a glance that IN CASE its organs were capable of being enlarged and diminished, it disclosed the greatest discovery of this age or any other—the means of improving the MIND and perfecting the SOUL. Consequently, this single point engrossed much of his early as well as recent inquiries; and all his subsequent observations have tended to confirm the glorious truth, that small organs CAN be enlarged and excessive ones diminished, EVEN IN ADULTS. No: man is NOT compelled to carry all his faults, excesses, and defects to his grave. Though the tendency of the large organs is to become larger, and of the small ones to become still more diminutive, on the principle that “to him that hath shall be given, and he shall have more abundantly, but from him that hath not shall be taken away even that he hath”—though the larger an organ the greater the pleasure taken in its exercise, and therefore the more spontaneous and continual that exercise, which naturally re-increases its size and activity; while the smaller an organ the less pleasure is taken in its action, and hence the less it is exercised, so that it becomes diminished by inaction—yet this tendency CAN BE COUNTERACTED, and the power of any required faculty be increased or diminished at pleasure. That great changes often take place in the character is a matter of daily observation and experience. But can the phrenological ORGANS also be increased and diminished? Can so soft a substance as the brain enlarge and contract so hard a substance as the skull? “Impossible,” says one. “I must see that point PROVED before I believe it, much as I am inclined to such belief,” say others. To this important point, then, we address our first inquiry—the POSSIBILITY AND EVIDENCES of such enlargement.

To show that the enlargement of the skull is not impossible, that it is even not so very difficult as its cursory observation leads us to suppose is first in order. The skull is not that



hard, unimpressible substance in the living subject which it is found to be in the dried skeleton. Nor is the matter of which it is composed stationary, but, like that of all the other portions of the system, it is undergoing constant change from the cradle to the grave. Its old and useless matter is perpetually taken up and carried off, while new deposits are continually going on, so as to allow all the latitude and opportunity for a change of skull required by any amount of cerebral diminution or increase.

Besides, is not its office to serve the brain? Which is the subject, which the lord? To subserve the purposes of the BRAIN, and through it of the MIND, was every organ of the entire body created<sup>19</sup>; and shall the skull form the only exception? Is it not rather the highest confirmation of this law? We may rest fully assured that nature will never allow the skull to interfere with any required development or function of the brain or mind, but rather that it promotes both. Shall the shells of the oyster, lobster, turtle, alligator, and all the crustacæ, allow the perfect development and easy growth of the mass within, and shall not a similar provision be made for the unimpeded growth of an organ as much more important as the brain? This enlargement is not effected by the mechanical PRESSURE of the brain upon the skull, any more than the bark of trees, but by the natural process of growth and formation. As the skins of growing animals do not become larger by being STRETCHED by the mechanical pressure of the flesh upon all parts—for this would require an immensely powerful force—but grow and shrink with the growth and diminution of the inclosed mass, so the skull yields and shrinks in accordance with the increase and diminution of the brain within.

Another means by which nature allows this cerebral enlargement wherever it is required, is, by rendering the skull THIN above that portion or organ of the brain enlarged, while the diminution of the latter thickens the former. Our phrenological collection contains twenty or more skulls which establish this fact, and none known to militate against it. A physician in Weschester co., Pa., kindly presented the skull of a female, respectably connected, who, in spite of the en-

treaties of her friends, had voluntarily abandoned herself to the unrestrained indulgence of Alimentiveness and Amativeness, and whose skull is so very thin as to be transparent where those organs are located, but not elsewhere. That of John Earl, who murdered his wife, and who was given to the unrestrained and habitual indulgence of both these passions, is also thin in the same places. So is that of Burley—presented by Mr. Harris, treasurer of the London District, U. C.—a volunteer in the burning of the Caroline. This Burley armed himself for the purpose, and deliberately shot the sheriff who arrested him for stealing a young bullock and killing it for food. He was an habitual drunkard, and excessively licentious, and yet by turns extremely given to prayer and religious exercise; an explanation of the seeming anomaly of which Phrenology alone gives. One of his religious seasons immediately preceded his execution. When swung off, the rope broke. During the consequent delay he proposed to have a season of prayer, and was himself earnestly engaged in supplicating the Divine blessing when the sheriff interrupted him to re-adjust the rope.

L. N. Fowler has the skull of a slave, so notorious for his propensity to steal, that after he had been repeatedly whipped almost to death for stealing, but to no purpose, on the perpetration of a new theft, his master seized an axe and struck it through his skull into the brain, exclaiming: "I WILL break you of stealing, if I have to kill you." He lived, but still continued to steal; and his skull is remarkably thin and transparent at Acquisitiveness and Secretiveness. The skull of another slave, noted for kindness, is thin where Benevolence is located.

He has also the skull of a woman, who, from being a moral and virtuous member of society, and a consistent and exemplary professor of religion, became a self-abandoned outcast, and grossly immoral, yet was passionately fond of music. It is thin where Amativeness, Combaticiveness, and Tune are located, but thickened upon the TOP in the region of the moral organs. We will gladly show those of our readers who visit us, these and many other similar proofs and illustrations of

the fact that the exercise of organs absorbs the portions of the skull which covers them, so as to render them thin; while inaction, and also excessive action, reduce their size, and allow the skull to become thick. Indeed, this point has become fully established, and although it prevents our OBSERVING the whole of this increase caused by the exercise of organs, still it shows how such increase and decrease can take place.

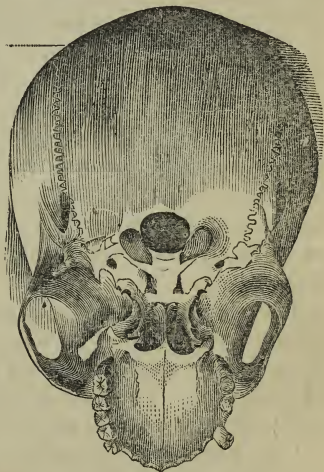
Again, does not the WHOLE head continue to enlarge till after thirty? Is not this an admitted fact? Then is not the inference conclusive that, since the resistance of the skull does not prevent the enlargement of the brain as a WHOLE, it will surely allow any PART of it to become enlarged?

Phrenology, moreover, demonstrates the fact that the brain is composed of particular organs, each of which exercises a special function. Hence, since the exercise of every organ causes a flow of blood to that organ in proportion to the vigor and continuance of that exercise<sup>82</sup>, therefore, the vigorous and continuous ACTION of any faculty, as of Benevolence, Causality, or Combateness, causes a proportional flow of blood to its particular organ, which blood is freighted with matter which it deposits wherever it goes, and in proportion to its abundance. This causes each ORGAN to enlarge in proportion to the exercise of its faculty. This law of increase, by and in proportion to action, and of decrease by inaction, is familiar in its application to the hands of sailors and laborers, to the feet of dancers and pedestrians, to the chests of rowers, the muscles of the laboring classes compared with those of the puny "upper tens," the right hand as compared with the left, and, indeed, to every portion of the body. Does, then, the brain form the only exception to this law? Is it not a part of the body, and therefore governed by all those physiological laws which govern the physiology? How unphilosophical and absurd such supposed exception! Besides, it is an established fact that the heads of the literary classes are larger than those of laborers, because exercised more. Then since the exercise of the brain, as a whole, causes its gross enlargement, why should not the exercise of any of its parts cause the enlargement of its particular organ in proportion

to that exercise? Why should not that flow of blood to the several organs exercised cause the deposit of those materials with which it is freighted, and so occasion their enlargement in proportion as they are exercised? At least, it is for the disputants of this doctrine to show that this law does NOT apply to the brain, since we know it does to all the other portions of the body. It is, therefore, possible to enlarge and to diminish the size of the phrenological organs, both by the skull becoming thin, and by the actual protrusion of the skull itself.

That the skull RETIRES as the organs decrease may also be doubted; but let it be remembered that the pressure of the external atmosphere is sufficiently great to depress anything in the least flexible, and of course the skull whenever the internal pressure is removed by the decline of the organs within. Such retiring is true of the other bones of which that of the accompanying zygomatic arch is an example. That arch,

located just forward of the ears, binds the masticatory muscles. One of these arches in the accompanying engraving is shrunk in, while the other is full, and the teeth on the side of the mouth on which the arch is depressed were all gone in both jaws, but good on the opposite side in which the arch is full. On dissection, the masticatory muscle, on the side where there were no teeth, was small, on the other side larger, evidently because the former had little action, and the latter a double share of it. And since the brain is



● No. 2. ZYGOMATIC ARCH.

governed by the same laws, why should not its bones advance and retire in accordance with the demands of the organs beneath?



Having shown both the possibility of an enlargement of the organs, and also how it can take place, we next proceed to demonstrate this point by FACTS. In 1835, Mr. Balley, of Manchester, England, took from life a bust of the Rev. John Pierpont, of Boston. In 1841, we took from life a bust of the same head. The latter shows a decided increase of the whole intellectual lobe over the former. This increase, an accurate eye detects instantly, because the latter is deeper, broader, higher, and every way more ample than the former. Benevolence and Combativeness are larger, while Cautiousness is smaller in the latter bust. The cause of this increase of some organs, and decrease of others, is to be found in the vigorous and almost continual EXERCISE of his intellectual faculties in the composition of poetry, for which he has become justly celebrated; in lectures in the cause of temperance, truth, and freedom; as well as in his severe and protracted intellectual and moral contest with the rum-sellers of his congregation. When odes and poems are wanted on occasions like the death of Spurzheim, or Harrison, or any national or local jubilee, Rev. John Pierpont furnishes the best. His unremitted labors in the temperance cause; the number, power, and eloquence of his lectures on various subjects; the logical clearness and cogency of his letters to his vestry, evince a powerful and continuous exercise of his intellectual FACULTIES sufficient to cause and account for the increase of his intellectual ORGANS, as well as of Benevolence and Combativeness, and the decrease of Cautiousness.

This case establishes our position beyond a doubt. Both busts were taken when he was upwards of forty-five, and so taken that the manner of taking could cause none of this striking difference. This case is clear and unequivocal, and subject to the inspection of all who wish to examine copies.

J. G. Forman, a phrenologist, took a mask of a woman in Sing Sing prison, who, from a child had seen with the right eye only, and whose perceptive organs on the left side were much larger than those on the right. My first glance at the mask disappointed me, for Calculation and Order were equal on both sides. But a second glance actually electrified me



with delight, because it revealed the fact that Individuality, Form, Size, and Locality, the functions of which are exercised mainly by means of the eye, were much larger on the side opposite the seeing eye than the same organs over the seeing eye; while the organs of Order, Calculation, and Weight, which can act as well without the aid of the eye as with it, or at least, as well with one eye as both, were alike on both sides. This difference is most striking. Locality rises nearly half an inch on the left side, above the same organ on the right. Size, on the left side, has both elevated and protruded the inner portion of the left eyebrow about half an inch, while Language, Comparison, and Causality are equal in both. This mask can also be inspected. The principle of crossing involved in this case is established, by a great amount and variety of evidence, to be a physiological ordinance of nature, and might have been easily foretold.

In our collection may be seen two masks of Oldham, machinist to the Bank of England, taken by Spurzheim twenty years apart. The last, after he became celebrated throughout Europe for his mechanical and inventive powers, shows a breadth at Constructiveness greater than the first by nearly an inch, while the other organs remained nearly stationary. Spurzheim exhibited these masks in Boston to prove the possibility of enlarging the organs—a favorite doctrine with him. On this point this truly great man, in that most excellent work on “Education founded on the Nature of Man,”\* remarks as follows:—

“It may be asked, whether exercising the affective and intellectual powers makes the respective organs increase. Each part of the body, being properly exercised, increases and acquires more strength. The fact is known to be so with respect to the muscles of woodcutters, smiths, runners, etc. Now the brain and its parts are subject to all the laws of organization; they are nourished like the arms and legs. Cerebral activity, therefore, determines the blood toward the head, in the same way as the blood is carried to any other part when irritated, and this law of the organization may enable us to account for the development of certain parts of the brain of whole nations, and to explain national characters, if indi-

\* For sale by Fowlers & Wells, 131 Nassau-street, New York. Price 75 cents. Mailable.

vidual powers are cultivated during successive generations. I can speak with certainty from repeated observations. The changes of cerebral development, when the individual powers are exercised, or kept quiet, are astonishing. In the former case individual organs increase, and in the latter they not only stand still in growth, but sometimes become absolutely smaller."

The bearing of these facts is positive and direct. They prove, beyond all dispute, the possibility of enlarging the size of organs by exercising their faculties, as well as of the required protrusion of the skull, and hence prepare the way for evidence less positive in its character, which, without this as an entering wedge, would be comparatively valueless. They DEMONSTRATE the point now under consideration, which, once established, may now be illustrated and enforced by an order of evidence too low in itself, satisfactorily to prove it.

Deville's cabinet in London, contains about seventy busts which establish and illustrate this point. Caldwell brought over with him some fourteen of them, and says that this increase of organs is placed beyond a doubt by these and other specimens. Dr. Carpenter, of Pottsville, Pa., and Prof. Bryant, of Philadelphia, and many others who have seen these casts, bring a similar report of them. One of these changes occurred in the head of Herschel, the great astronomer. The likeness of him copied into "Memory," from an English engraving, said to be the best ever taken, shows enormous perceptive organs in the length and arching of his eyebrows<sup>414</sup>, and bears evidence of its having been taken when he was about seventy; whereas, a mask of him now in our collection, evidently taken when about forty, shows only a fair development of these organs.

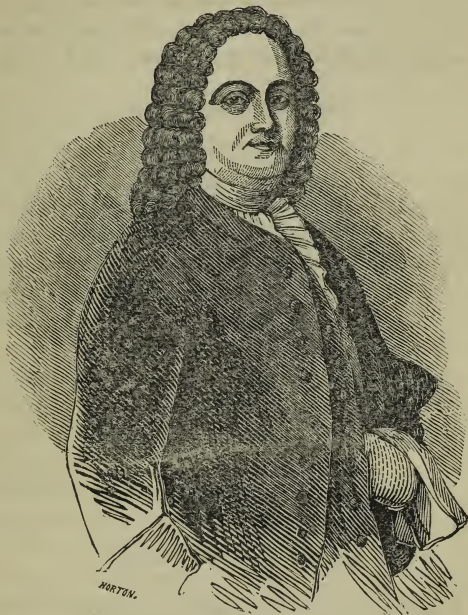
Some time ago we wrote to M. B. Sampson, our London correspondent, to forward us copies of Deville's specimens illustrating this point, and hoped to have received them before we republished this work. The following, while it explains the cause of their delay, gives encouragement of their reception:—

"BANK OF ENGLAND, Feb. 3, 1842.

"In the course of a week or two, I shall procure from Mr Deville the casts which you require, and will send them to you

without delay. You would have received them ere this, but Mr. Deville has been confined by indisposition.”\*

Changes, similar to those already described, took place in the head of Franklin, except that his reflectives increased, but perceptives diminished. The accompanying engraving of him, copied from a portrait taken when he was a young man,



No. 3. YOUNG FRANKLIN.

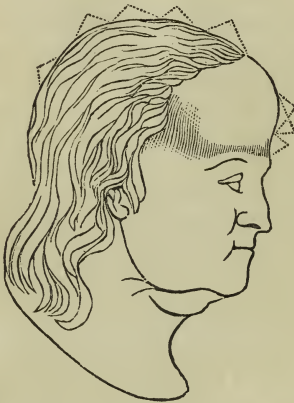
found in his life published by Hillard & Grey, Boston, represents the perceptives as very large, and Causality retiring, so as to leave his forehead narrow and sloping at the

\* These casts were received, but, not being aware of their reception, they were sold at the custom-house to pay charges. If this should meet the eye of their purchaser, we should be most happy to see him.

top, but evinces prodigious Individuality, Form, Size, Locality, and Eventuality, and large Comparison, with only fair Causality.

The author has also a plaster bust of him, cast from a marble bust made in France by Houdon, whose accuracy in sculpturing is too well known to require comment. In this bust, chiselled after a mask taken from Franklin's face, and said to be a perfect likeness of him at that time,\* his percepts and reflectives are both large, the percepts rather predominating, but reflectives prominent. But in the statue

CAUSALITY VERY LARGE.



No. 4. OLD FRANKLIN.

taken of him when old, and placed in a niche in the Franklin Library in Fifth-street, near Chesnut, Philadelphia, Causality and Comparison stand out in the boldest relief, while Individuality and Eventuality are small. Most of the busts and engravings of this great philosopher found in shops, books, etc.,

\* This original marble bust was recently purchased by some scientific body in Philadelphia, and the original mask taken from his face was recently sold in France, among other effects of Houdon, for about two dollars, and taken to Italy. Will not some American artist or traveller in Italy procure this original, or a copy?

represent him as old, and evince predominant reflective organs, but deficient perceptive, as seen in the accompanying engraving. See also the portrait of him in Peale's museum.

Our next inquiry relates to the existence or absence of a corresponding change in his intellectual CHARACTER. Of this, all are allowed to judge for themselves; but was not young Franklin remarkable for observation, memory in general, desire to acquire knowledge, especially of an experimental character, and facility of communication; while OLD Franklin was all reason and philosophy, rich in ideas, full of pithy, sententious proverbs, which are only the condensation of Causality, and always tracing everything up to its causes and laws, but less inclined to observe and remember facts as such?

This conclusion is endorsed by the NATURAL LANGUAGE of his organs—an unfailing index of the true character. Young Franklin is represented as throwing the lower or PERCEPTIVE portion of his forehead forward, which evinces their predominance; while old Franklin, as seen in cut No. 4, throws the REFLECTIVE organs forward, as if in the attitude of deep THOUGHT. This shows young Franklin to have been what his portrait, taken when he was young, evinces, namely, a great observer; but old Franklin to have been a profound reasoner, a characteristic just shown to appertain to his later busts and portraits.

The likenesses of Bonaparte, as stamped upon coins of different dates, show a decided enlargement of his forehead, especially of his reflective organs, as he advanced in years. This difference is very great; and, if exercise enlarges the organs, surely those of no other man could be enlarged faster.

Let us now enter another field of inquiry, to see if we obtain similar results from another class of observations still more general. Stone-cutting, and especially lettering, requires a vigorous and intense exercise of Form, Size, and Locality; and, accordingly, stone-cutters all have these organs large. For the correctness of these remarks, appeal is made to observation.

Not one farmer, merchant, or business-man in fifty, is found to possess Weight above moderate, while nearly all the sea-



faring men I have ever examined, have had this organ fully developed, along with large Form and Locality, and usually large Order and Calculation. The reason is obvious. This organ keeps the balance<sup>445</sup>; and, since the perpetual motion of a ship is continually destroying this balance, Weight is kept unceasingly active to regain and preserve it, especially when in the rigging. Their Form is brought into frequent and vigorous action by looking for, and watching, ships, land, etc., in the distance; and Locality, by remembering the beds of rivers, the navigable parts of harbors, the localities of rocks, shoals, and the position of things, and by remembering the looks of various parts, as well as by practical geography in general. In machinists, engineers, and those who work about machinery, this organ is usually large, and also in billiard players, expert marksmen, good riders, and the like, while ordinary mechanics, not connected with machinery, usually have it small, except those whose occupation requires climbing. In females, Weight is seldom developed; yet, in factory girls it is unusually large. Constructiveness is found to be large in nearly all weavers.

At Adams, Mass., in 1834, I was struck with the fact that all the weavers examined had large Continuity<sup>233</sup>, an organ below par in ninety American females in every hundred. The same results have been observed in every factory I have since visited. At Young's factory, in Delaware, in 1839, I selected some fifty weavers from those employed in other occupations, with but a single failure, and that on a subject of thirty-five, who had been weaving only fifteen months—too short a period, at this age, fully to develop this organ. The reason is obvious; namely, that weaving keeps the whole mind exclusively occupied upon one and the same thing, day after day, and year after year. This will serve as a valuable hint to those who wish to improve this organ<sup>234</sup>. Englishmen and Germans generally have this organ large, while it is small in most Americans, which corresponds with their national habits. The former usually devote themselves exclusively to one study or occupation, and can make a living at no other, while the versatile talents of the latter enable them to turn

their hands to almost any and every thing with success. So strongly marked is this national characteristic that it is a great national fault, and renders us as a class next to superficial ; nor have I ever seen it as small in the heads of any other nation as in our own.

Inhabitiveness is almost universally large in those who have lived in one house till fifteen years old, but small in those who moved during childhood. In thousands of instances, when examining the heads of children, I have said to their parents, "I perceive you have moved since the birth of this child, or else it has lived from home ;" and do not remember ever to have failed more than a few times, in which cases hereditary influences prevailed over the exercise of the organ. The reason is this : Inhabitiveness becomes attached to the homestead where one has lived—to the domicile in which we are reared, and the surrounding trees, stones, etc. ; but removing disturbs this attachment, and weakens the organ<sup>232</sup>.

I have examined many blind persons without finding one in whom Color is even fairly developed. As this faculty is exercised by means of the eye, it is not surprising that its not being exercised keeps its organ small.

The deaf and dumb converse mainly by signs, or by ACTING OUT what they want, that is, by imitating. They are the best actors of pantomime, and the best mimics, to be found. This continual EXERCISE of Imitation doubtless causes this universal predominance of this organ in them.

In nearly every Scotchman, Causality and Conscientiousness will be found to be large, which is in keeping with their reasoning so much upon moral and doctrinal subjects. For additional facts of this class, see the chapter on this subject in "Fowler's Phrenology," p. 365.

Probably not one New York city lady in twenty has Acquisitiveness above moderate ; while a large proportion of Yankee women have this organ full or large. The latter are taught industry from the cradle ; but whether this is true of the former, we leave others to judge. In southern ladies, also, this organ is usually small. Constructiveness is much larger at the north than at the south, and in manufacturing towns than

in those classes that are too good to work<sup>141</sup>. After examining ten heads in any place, I can usually tell the general character of its inhabitants; whether they are proud, secretive, acquisitive, moral, ingenious, or whatever other dominant characteristic they may possess. Every community has a distinctive character as much as every person. This is easily solved by supposing that their original founders had certain faculties predominant, which, by being continually exercised, excited the same in all new comers, and thus developed the corresponding organs, and thereby stamped the impress of their own minds upon all around them. Other causes, however, doubtless aid in bringing about this result.

This principle explains in part, and corresponds with, the fact that lawyers and politicians have large Language, Combativeness, and Comparison, namely, because their vocation brings these faculties into constant action; and also shows why the religious denominations have each a characteristic set of developments<sup>212</sup>, etc., though this is doubtless caused in part by hereditary descent.

Granted that these and similar facts, if weighed by themselves in the scales of inductive reason, would be light, and might not even cause it to preponderate in their favor, yet, thrown into the same balance with those drawn from the busts, they add much weight to a scale already weighed down with more conclusive proof.

But another class of facts, more unequivocal, is found in examinations of the same head, made at different periods. As the public have given the author some credit for correct examinations, they will doubtless place some reliance upon the summary result of his observation, which is that every year's practice increases his astonishment at the number and extent of these changes—a few of which he will narrate.

In 1836 I examined a subject whose Veneration was only three, at the same time putting his finger into the marked depression between Firmness and Benevolence, and exhorting him to be more religious. He was examined again, unknown to me, in 1842, and his Veneration marked LARGE, the depression to which his attention was called in 1836 being entirely FILLED

UP. He then stated that he became a praying man soon after the first examination, and had continued so ever since. He called mainly to inquire if becoming religious could have caused the change in his developments, which he had observed for the last two years.

The head of Mr. S., of R., was examined in 1835, and he described as so eminently religious that the whole examination turned upon this point. In 1841, I re-examined him without knowing him, and the moment I touched his head, exclaimed: "Infidel, irreligious, utterly destitute of belief," etc. At the first examination he was a very consistent professor of religion, and zealously engaged in promoting revivals; but, soon after, he became a disbeliever, and at length a confirmed infidel, so that he was expelled from the church, not for immoral conduct, but solely on the ground of his infidelity.

In 1836, a young man of considerable intelligence stated that, when a boy, he had a schoolmate, exactly his age, size, and height, so that their clothes and hats perfectly fitted each other; that his young friend went to West Point, and he to a mechanical trade; that when his friend had graduated, they met, and again changed hats; that his friend's hat, instead of fitting his head as before, was too large in the forehead and too small over the temples, while his hat pinched the FOREHEAD of the cadet, but was loose over Constructiveness, which showed an increase of the intellectual organs, particularly of the reflective, in the cadet, whose studies called these faculties into powerful action, and an increase of Constructiveness in the head of the mechanic.

Eventuality is always very large in Jews, doubtless because they were required to tell the Lord's doings to their children and grandchildren; in doing which they powerfully exercise their Eventuality<sup>483</sup>. The same is true of the North American Indians, who perpetuate their history in the memories of the rising race.

In the children of the rich, Acquisitiveness is almost invariably small. Having every want supplied, and therefore no occasion for the exercise of this faculty, its organ becomes

small from mere disuse—a beautiful proviso, truly, against accumulating immense wealth in the hands of the few.

In nearly every soldier and inferior officer among hundreds examined in Canada, I found predominant Firmness, Self-Esteem, Amativeness, and Alimentiveness, and large to very large Combativeness, Destructiveness, Hope, and perceptive faculties, with smaller Causality, and deficient Conscientiousness and Acquisitiveness—the very organization which their occupation would produce if this law of increase by exercise, and decrease by inaction, be true. They cultivate a bold, daring, reckless spirit; drink and carouse daily; and have no occasion to exercise Acquisitiveness, because their food, raiment, etc., are furnished, while their pay is regular, with scarcely a possibility of being increased. All their associations blunt Conscientiousness, and excite their passions. Possibly men with this organization seek the army, yet more probably military associations enlarge and diminish the developments.

This argument for the increase of organs by exercise, derives additional force from its beautiful harmony with many analogous facts. In one of the examinations, reported in the Journal, a fact was related to show that the intense and continuous action of organs, turned the hair above them gray. In confirmation of which scores of similar ones could be adduced, accompanied with names and dates. Another article, written by a Canadian correspondent, showed that the excitement of any given faculty causes an itching or tickling sensation of its organ. In another, it was shown, that the recent activity of faculties could always be detected by the sharpness of their organs, etc.

Every reader, who will take the trouble to observe, will find, that when any of his faculties have been called into unusual activity, their organs feel as if crawling, or disturbed, or feverish, or heated, according to the kind and extent of the excitement. Observe your own mental exercises, in connection with your cerebral sensations, and you will daily be more and more surprised at the numerous and striking coincidences of this character. Those who think, write, study, lec-



ture, etc., much, will frequently put their hands to their foreheads; while those who are fond of family, and much at home, when they sleep away from their families, will involuntarily put their hands upon the BACK of their heads where the social group is located.

President Makan, of Oberlin, to whom all must concede a highly excited state of the moral faculties, when he was preaching in New York, often put his hands on the TOP of his head. In short, this principle of the increase of organs by exercise, will be found to harmonize most strikingly with all the facts, and classes of facts, which bear upon it.

Again, we know that marked changes of CHARACTER often take place. If, therefore, this principle of a corresponding change of ORGANS did not obtain, Phrenology could not be true, because it would be at war with the known operations of nature; yet since character is known to change, this concurring capability of changing the developments furnishes a powerful argument in favor of its truth.

That the power of all the faculties can be astonishingly enhanced—that every species of memory, judgment, and all the moral virtues are capable of being improved ILLIMITABLY—the main thing desired after all—is a matter of universal observation and experience; and that Phrenology proves the possibility of enlarging their organs, shows that it corresponds with nature, and is therefore true.

Let it not, however, be supposed that this increase in size is proportionate to the increased power of function. The increased FACILITY OF ACTION, as remarked by Spurzheim, is far greater than that of bulk. The organs become more and still more SUPPLE, SPRIGHTLY, VIGOROUS, and FLEXIBLE, as well as enduring and easily excited; and THIS is the great source of the increased power of function. The blood-vessels also become enlarged so that the blood flows through the organs, and thereby augments their power, action, and endurance <sup>407</sup>.

And now, inquiring reader, after summing up the evidences in support of this capability of improving the organs and faculties, say, is it not only probable, but absolutely CERTAIN? Is it not of a character so conclusive that you may safely REST

on this result ? And since you can, how glorious the prospect it thus opens before you ! Into how delightful a field of labor does it usher you ! Man naturally LOVES to effect improvements. How great the pleasure of clearing land of forests and stones, of securing crops, and having fruit-trees grow and bear abundant yields ; of progressing in buildings, business, machinery, and whatever we undertake ! But how utterly insignificant all this compared with the improvement of INTELLECT, and building up a magnificent SPIRITUAL temple out of those god-like materials of which humanity is composed ! I rejoice in all terrestrial and material improvement : it fulfils an ordinance of nature<sup>201 202 203 204</sup> ; but O with what inexpressible delight does progression—my own and that of others—in TALENTS and GOODNESS, fill my soul ! To see MAN rise from the ashes of sloth and degradation, and soar on the wings of improvement toward heaven, and become more and more like angels and like God ! O this is the most delightful sight mortals are permitted to behold—the most glorious work in which they can engage on earth or in heaven ! To such a result, thank God, I am allowed to contribute. And what intense delight it affords me. To engage in obviating human weaknesses, maladies, and sufferings, and in exterminating those evils and vices which afflict my brother man, to administer a sovereign panacea for all the ills flesh is heir to, and help build that magnificent human temple now in slow but sure process of erection, and carry my race onward and upward toward that angelic destiny in store for it<sup>205</sup>—this, O this is the great desire of my soul, the great labor of my life. To subserve an end thus glorious—to tell those who would know, how to curb wayward passions and quench sinful desires, how to cultivate weak faculties, and live in accordance with, and up to the exalted endowments and capabilities of their nature—were these pages written. Yes, my fellow-men, we CAN carry our improvement to a far greater pitch of perfection and power than any of us suppose. Shall we not sow that we may reap SUCH a harvest ? Or will we fold our arms, and allow ourselves, sluggard-like, to wither and die of pure inaction ? Shall not a prospect of self-improvement thus

certain, thus glorious, inspire our hopes, and create the firm resolve to put forth every effort within our power to progress as high in the scale of improvement as our natural capabilities will allow?—and this will be high indeed. Then let us be up and doing. Why bury our talents in the earth? Why not improve till called hence, so that the due occupancy of our respective talents here, shall fit us to receive a far more exalted trust hereafter?

But it is to PARENTS that this increase of organs holds out by far the brightest star of promise. To enlarge the deficient organs of children is comparatively easy, and the earlier culture is applied the greater the harvest of improvement it yields. O how should we literally EXULT in being allowed to accelerate the progress of our own dearly beloved offspring? And shall we sleep over SUCH a work—a labor of love in which angels should be delighted to engage? O parents, we do not duly LOVE our children. We scarcely begin to do our duty to them. We strive and toil to leave them “well off in the world,” yet do we not most shamefully and wickedly neglect their highest good—the cultivation of their MORAL nature? We are ever ready to lavish time and money upon their persons, and spend, though scantily, upon their intellectual education, yet strangely and blindly neglect the proper regulation of their FEELINGS.

The plain fact is, parents do not know where to BEGIN, or now to PROCEED. They stand ready to do if they knew WHAT and HOW. They grope their way in dim twilight, yet the day-star has risen. PHRENOLOGY shines with noon-day lustre on the philosophy and laws of mind, and shows how to improve it. We proceed to investigate its directions to parents, and to all. Do you eagerly ask how can this enlargement be effected? How can so glorious a boon be secured? By

#### 214. THE PERSONAL EXERCISE OF THE FACULTIES.

The attainment of so great a good might be expected to be proportionally intricate and difficult. Not so. Like every other operation of nature, it is simple and easy. Like eating and breathing, and looking, to acquire this greatest of

treasures is itself a pleasure. We are required neither to wash in Abana, Pharpar, or Jordan, nor to go on a pilgrimage to Mecca, nor perform a crusade to Jerusalem, nor waste our substance in sacrifices, or on teachers. We are not obliged even to abridge a single pleasure, not even of a worldly nature, but, in and by affecting this very progression, are allowed the largest normal gratification of all our various powers. The greater the right exercise of all our faculties, the better. Indeed, such exercise is the great instrumentality of such improvement. ACTION is the great means of strengthening every power of our nature. True, a right system of diet will aid much, and a wrong system effectually retard. That certain kinds of food are constitutionally adapted to develop certain powers both of body and mind, was shown in "Physiology"<sup>32 161</sup>. We should, therefore, take the right kinds and quantities of food, and keep our bodies in the best possible condition for mental action. This done, it only remains for us to EXERCISE the faculties we would strengthen. All other means without this will be futile. The sluggard can never improve. He must necessarily deteriorate. Inaction always weakens. Swing up your arm or foot for months, and they become feeble in consequence. The less we do, the less we are inclined to attempt; whereas the more we do, the more we can accomplish. True, we may overdo. The brain, like every other portion of the body, can be overtaxed, and thereby exhausted<sup>165</sup>. Fitful action is liable to produce this effect. So is powerful cerebral action, when other portions of the system, especially the stomach, are overloaded, and the brain robbed of energy to help discharge the load<sup>78</sup>. Powerful mental action along WITH over-eating or working, or with deficient sleep, or disease, is most injurious<sup>163</sup>. Yet in all such cases the evil is caused, not by extra mental application, but by the other excess, but for which even far greater cerebral action would not only not injure, but would actually benefit.

So also fitful cerebral action, like exercise after long-continued confinement, is very injurious; yet that the evil is not caused by over-action is evident from the fact that a far greater amount of moderate, diffused action could have been

endured with profit and pleasure. Nor does fitful action ever effect much. Success in all pursuits requires long-continued, stable, persevering action. All nature's operations are gradual. The sun does not burst suddenly upon our earth, nor go down instantaneously, but rises and sets GRADUALLY, besides being preceded and succeeded by slowly-increasing and diminishing twilight. Vegetation does not spring up and mature in a day, but requires TIME. As the physical and mental powers are developed by slow gradations from infancy to maturity<sup>206</sup>, so progression in knowledge and goodness must be effected by PATIENT AND CONTINUOUS application. Unlike Jonah's gourd, all our virtues, all our powers, are brought to complete maturity only by effort, begun with the beginning of life, and continued unintermittingly through adolescence, maturity, and old age, up to its final termination in a natural death<sup>206 236</sup>. Not, however, that we must sow a lifetime in order to reap, but we reap AS WE SOW. Unlike spending the prime of life in amassing wealth, in order to retire in the afternoon of our days to enjoy it, we here enjoy AS WE GO ALONG. The very effort to improve ourselves is the most delightful—not labor, but—PLEASURE in which we can engage, besides all the happiness consequent on the improvement effected. Nor can self-improvement possibly be effected without bringing along with it this double reward; for it consists in obeying the laws of our being, and this always causes happiness<sup>6</sup>. The normal action of every function of our nature is pleasurable<sup>108</sup>. This is nature's universal economy<sup>1</sup>. Hence that very action which secures improvement, also causes enjoyment. In and by the very act, therefore, of rendering ourselves better, we promote, in the most effectual manner possible, that happiness for which alone we were created, and alone should live. Nor need we fear of doing too much, so that we do right, any more than of being too happy. On the other hand, as normal action gives pleasure, and as all enjoyment CONSISTS in such action, therefore the more we exercise our faculties the better, because the greater our progress and happiness. We often overdo, relatively, yet rarely absolutely. We often overwork one particular part of the system because



we fail to exercise the others proportionally. We often bring on disease and premature death, by exercising one organ or class of organs so much more than the others. Thus, sedentaries may induce nervousness by over mental application in conjunction with muscular inaction, and perhaps over-eating added; whereas, if they ate and exercised right, they could have put forth ten times as much mental action, not only with impunity, but with benefit; so that the evil was caused, not by overdoing, but by DISPROPORTIONATE action<sup>212</sup>. Yet INACTION<sup>162</sup>, not over-action, produced the evil.

Not, however, to dwell longer on these and kindred qualifications, the great instrumentality of all improvement is ASSIDUOUS, POWERFUL, and WELL-DIRECTED ACTION. Fear not about overdoing. Thrust iron after iron into the fire—the more the better—and then hammer away so resolutely and faithfully as to let none burn. Exercise this faculty, and that, and the other, as powerfully and as continuously as possible. Idleness clothes MIND in rags as well as body, whereas vigorous effort alone can array it in the robes of happiness and heaven; and he who does most and best, enjoys most.

The reason why the exercise of the faculties enlarges their organs and strengthens their powers, is, that it causes an increased flow of blood to them, just as that of the arm or foot does. That same law by which the exercise of the lungs, muscles, and physical organs augments their volume and energy, as shown in “Physiology”<sup>166</sup>, applies equally to the brain as a whole, and to each of its organs, and is, in fact, A LAW OF THINGS.

The inference, then, is obvious, that self-improvement can be effected only by PERSONAL exertion. A pearl of so great price cannot be bought. Nor can it be obtained by proxy, nor yet inherited, except in its rudiments; but it must be CULTIVATED, and by every one FOR HIMSELF. As no one can eat, breathe, live, or die for another, but as all must move, see, exist, etc., in their OWN APPROPRIATE PERSONS, so all must exercise their faculties, and effect this improvement for their own SELVES, and not for another. Teachers cannot learn for their scholars, but can only show them how to learn. Parents can

not become good or great for their children any more than die in their stead. All they can do is to provide these children with the requisite facilities and incentives—to place stimulants before their minds just as they place food before them. It remains for the latter to partake of the mental as of the physical banquet thus spread before them.

And how many, mistaking the provision for the partaking, relying on the POSSESSION of books and advantages, instead of the study of the one and the improvement of the other, neglect both and starve, mentally, surrounded by a perfect glut of the means of improvement. In fact, parents often commit a great error in doing too MUCH for their children. How many slavish mothers have spoiled their children by extra tenderness and doing everything for them, when they should be compelled to do for themselves, or else to go without. But we shall expatiate upon kindred points under *Combativeness* and *Self-Esteem*.

#### 215. MEANS OF EXCITING THE FACULTIES.

The personal exercise of the various faculties being thus indispensable to their improvement, by what MEANS can both be effected and promoted? As follows.

Every faculty has its own proper aliment or stimulant, the presentation of which naturally induces spontaneous action. Thus, *Alimentiveness* is stimulated, not by gold or goods, but by food, its natural stimulant. Hence, the sight of food, or seeing others eat, or even the taste or smell of food, excites hunger; whereas, without these natural stimulants, *Alimentiveness* would have remained quiescent. *Acquisitiveness* is provoked to action by property and the possession of things, but not by laws, distress, or danger. *Causality* is excited to action by bringing causes to its cognizance. To excite, and thereby strengthen, this faculty, think, reason, inquire into the principles of things, and trace out the relations between causes and effects—that is, bring this faculty to bear upon the causes and laws of things. *Combativeness* is excited by opposition, not by beef-steak, or money, or a fact in philosophy. *Approbativeness* is excited by praise or reproach; *Benevo-*

lence, by suffering ; Reverence, by thoughts of God ; Conscientiousness, by right and wrong ; Ideality, by the beautiful, exquisite, and perfect ; Mirthfulness, by the laughable or ridiculous ; Locality, by travelling ; Combativeness, by opposition ; and thus of all the other faculties.

But mark : no one faculty can either perform the function of any other, or supply its place. Though they who have Acquisitiveness small, may desire money to leave their children rich, or to show off, or to aid the poor, or to furnish the means of acquiring knowledge ; yet these motives neither excite this faculty nor enlarge its organ ; because the first is an exercise of Philoprogenitiveness ; the second, of Approbativeness ; the third, of Benevolence ; and the fourth, of Intellect. To exercise Acquisitiveness, therefore, they must make and love money to POSSESS and HOARD—must love property to LAY UP, and for its OWN SAKE. To eat, not because you relish it, but because a certain hour has come, is an exercise of Time, not Alimentiveness. Fighting desperately from motives of honor, and not for the love of fighting, is no more an exercise of Combativeness or Destructiveness, than the apparent fondness, in company, of husbands and wives who cordially hate each other is an exercise of pure connubial love.

Those, therefore, who would improve or exercise their respective faculties must do two things—must first learn the PRECISE FUNCTION, and thereby the CONSTITUTIONAL STIMULANT of every faculty, and then bring and keep this stimulant before the faculty to be improved. Force of will may render some aid ; yet the required action, to effect the desired enlargement, must be SPONTANEOUS—must “whistle ITSELF”<sup>226</sup>. Forced action is no action. To goad a faculty by strenuous effort is of little account. This action must be normal, which is always pleasurable. That pleasure, already shown to appertain to the action and improvement of the faculties, is no chance concomitant, but a CONSTITUTIONAL attendant—a provision as beautiful in itself as promotive of such improvement.

Thus much of the means of stimulating and developing our OWN faculties. Next, the means of stimulating those of chil-

Jren, and others around us. Their various faculties can also be stimulated, and thus developed, by setting the appropriate food of each faculty before them, and thus causing spontaneous action. Another powerful instrumentality of securing the required action can also be brought into effectual requisition. It is this. All the faculties are CATCHING. Or thus. The action of any faculty in one naturally awakens that same faculty in those around ; and excites them pleasurable or painfully, normally or viciously in the latter, according as they are exercised in the former. Thus, Combativeness in one kindles Combativeness in others, while Benevolence excites Benevolence ; Causality, Causality, etc. When kindness does you a favor, you are anxious to return it, and are rendered more obliging to all, because Benevolence in one excites kindly feelings in all around ; whereas, being addressed in an angry, imperative tone, kindles anger in return, and excites a spirit of resistance and resentment.

Mr. Sharp said, angrily, to a lad, "Go along, and bring me that basket yonder. Be quick, or I'll flog you!" The boy went tardily and poutingly, muttering as he went. "Why don't you hurry there, you idle vagabond, you? Come, be quick, or I'll whip your lazy hide of your back, you saucy impudent rascal, you," re-echoed Mr. Sharp, still more imperatively. The boy went still more slowly, and made up a face still more scornful, for which Mr. Sharp flogged him ; and in return the boy conceived and cherished eternal hatred to Mr. Sharp, and eventually sought and obtained the long-desired revenge. But Mr. Benign said kindly, to the same boy, "John, will you please run and bring me that basket?" "Yes, Sir," said John, and off he started on the run, glad to do the good man a favor.

All the neighbors of Mr. Contentious cordially hate him, because he is continually contending with, and blaming, and suing them. His Combativeness manifested toward them, has excited their enmity toward him, so as to cause a perpetual warfare. Hence, they all cherish ill-will against him, and most of them watch every opportunity to injure him, and he seeks to be revenged on them.

But every neighbor of Mr. Obliging gladly improves every opportunity to serve him. His neighborly feelings toward them have excited their better feelings, not only toward him, but even toward each other.

Mr. Justice deals fairly with all—asking and offering but once price ; so that Mr. Banter never tries to beat him down, nor thinks of making or receiving a second offer, but deals fairly with him. But when Mr. Banter deals with Mr. Close, he stands more upon a sixpence than it is worth, or than he does for a dollar when dealing with Mr. Justice, and will neither sell as cheap nor give as much for the same article to Mr. Close as to Mr. Justice, because the Acquisitiveness of Mr. Close and Mr. Banter each excites that of the other, while the higher faculties of Mr. Justice restrain the action of this Jewing spirit in all who deal with him.

As Parson Reverence enters the sanctuary, clothed with the spirit of devotion, and in the air and attitude of sanctity, instantly a solemn feeling pervades the whole assembly, so that even the playing boys in the gallery catch the pervading spirit of solemnity, and drop their sports. But when Parson Gayety enters the church, a gay, volatile feeling spreads throughout the congregation, and the boys laugh aloud. The former is a successful preacher of righteousness, and has been instrumental in promoting true religion, while Parson Gayety has a worldly, fashionable congregation. Revivals of religion beautifully and forcibly illustrate this principle of Sympathy.

Mr. Elegant enters into the company of Messrs. Useful and Misses Plain, and at once a feeling of refinement and elegance infuses every breast, chastens every remark, and polishes every action and feeling ; but when Mr. Homespun enters the company of Messrs. Wellbred and Misses Genteel, the elevated tone of feeling which before pervaded the company, is lowered as effectually and perceptibly as when a mass of ice is introduced into a heated atmosphere ; and he is not well received, simply because he interrupts the exercise of refinement and good taste.

Mr. Self Esteem swells and struts past you in the natural expression of pride and scorn, and instantly your own self-sufficiency is excited, you straighten up, and feel that you are



as good as he is ; whereas, but for this manifestation of pride on his part, you would not once have thought of yourself—pride and scorn in others exciting the same feelings in you.

Two Messrs. Mum were sitting silently in a room, neither having a word to say, when Mrs. Talkative entered, and began to rattle away. This so excited the Language of Messrs. Mum, that they talked incessantly, so that there was not room to put in words edgewise ; whereas, neither would have said a word had not the Language of Mrs. Talkative excited Language in Messrs. Mum.

Mr. Reason began to discuss and expound certain important philosophical principles to Mr. Business, who, though he had been too busy before to take time to think or investigate, saw their force, and immediately exclaimed, “How true that is, though I never thought of it before?” and then proceeded to show how perfectly the principle brought to view explained what he had often seen, but never before understood. It also set him to thinking upon other subjects, and investigating other causes.

Miss Display came out in splendid, new-fashioned attire, and almost all the ladies in town were set on fire by a spirit of emulation, and would not let their husbands and fathers rest till they too could dress like her ; although, unless Miss Display had indulged her own Approbativeness, that of the other milliner-made ladies would not have been excited.

Mr. Witty threw off a joke, and this excited the risibles of Mr. Serious, who, in return, manufactured another ; whereas, but for Mr. Witty’s influence, the face of Mr. S. would still have remained as long as ever.

Mrs. Timid, while in meeting, screamed out with fright, and nearly all in the house were instantly electrified with fear, but for what they did not know.

In 1836, Mr. Hope embarked in speculations in stock, real estate, mulberry trees, etc., and counted his thousands in prospect, which inspired confidence in the breasts of thousands of the Messrs. Doubtful, who were excited by his spirit, and followed his example.

Mr. Appetite commenced eating his breakfast greedily, when in came his boy, who soon bawled for a piece, which he

probably would not have thought of for hours if he had not seen his father eating so greedily.

Is not this principle of SYMPATHY—this feeling as others feel—this spreading of the emotions from soul to soul—a law of human nature, as well as a doctrine of Phrenology? Is it not as universal and as uniform as the nature of man, and as powerful as it is universal? What mind so adamant as not to experience its power, and be swayed by its influence?

The great practical inference is, that we should habitually exercise toward our children those feelings we would have them exercise toward others—a principle which we shall have frequent occasion to apply as we proceed.

One other thing we require to do in order successfully both to prosecute self-improvement, and to render our children what we would have them. We must

#### 216. "KNOW OUR OWN SELVES."

"KNOW THYSELF," was written in golden capitals upon the splendid temple of Delphos, as the most important maxim which the wise men of Greece could hand down to unborn generations. The Scriptures require us to "search our own hearts, and try ourselves;" and the entire experience of mankind bears testimony, that SELF-knowledge is the most important of all knowledge. A thorough knowledge of our own selves—of our good properties, and how to make the most of them; of our defects, and how to guard against the evils growing out of them; of our predispositions to, and source of, temptations to excess and error, and the means of keeping these desires quiescent; of what we are capable of doing and of becoming, and what not; and wherein we are liable to err in judgment and conduct—is more intimately associated with our virtue, happiness, and success through life, than all other knowledge united.

Wise, then, indeed is he, however little else he may know, who understands HIMSELF, but ignorant and foolish they, however much they may know besides, who do not understand their OWN CHARACTER—their capabilities and deficiencies, their excesses and weaknesses, their faults and virtues.

Self-knowledge will show us just what we ARE; and the

principle of balance already explained<sup>212</sup>, what we should become; and that of the increase of organs<sup>213</sup>, how to become what we should be. As, before we can repair a watch, we must ascertain what portion of it is out of order; so, before we can do the first correct thing toward self-improvement, except by accident, we must know exactly wherein we depart from the true standard of mental and moral perfection. Before we can correct any defect, we must know exactly in what that defect consists—must know the PRECISE FACULTY which is too strong, or too weak, or wrongly exercised.

Now, this very knowledge, Phrenology furnishes, with all the certainty attendant on physical DEMONSTRATION. It enables every individual to place his OWN FINGERS upon every element of his character; and in case his predominant Self-Esteem renders him proud and self-conceited, or its deficiency leads him to underrate his capabilities or moral worth, and produces diffidence, it will tell him how to correct these false estimates, and teach all men precisely what they really are. It tells those whose Self-Esteem predominates over their other faculties, as by a voice from heaven, that their high notions of themselves are not caused by the fact of any actual superiority in them more than in others, but by their overweening SELF-CONCEIT—that this organ would make them think thus of themselves even if they were FOOLS, and even because of their folly, and the more the larger this organ; and if this knowledge, uttered with all the unction of scientific certainty, will not humble them, they must be soft indeed.

On the other hand, it will tell those whose intellectual and moral organization is good but Self-Esteem moderate, that their low estimation of themselves is caused, not by their actual inferiority, but by their want of this faculty—that if it were stronger, they would think much of themselves, even though their real merits should remain the same; and if this will not enable a man to hold up his head, nothing will. It will tell us all when Hope is too active, and when too weak—when Cautiousness is too large, and when deficient, whether we are too pragmatistical or pusillanimous, too talkative or silent, too benevolent or selfish; and thus of all the other faculties.

Phrenology will also tell us when any of the faculties are wrongly exercised. By giving us clearly the NORMAL function of all the faculties, it of course points out all departures therefrom, and shows us just how to exercise every faculty in harmony with its primitive constitution—already shown to be virtuous and happy<sup>208</sup>.

But some will here object that they cannot afford the TIME to prosecute this study sufficiently to be able thus to apply it. Not to dwell here upon the importance of making its study a PARAMOUNT BUSINESS of life because we can engage in nothing equally profitable—not to enlarge upon the utter insignificance of business, money, and those numerous things which now engross our time in comparison with the far greater happiness conferred by a knowledge of this science, and shall we not do that first which will render us the most happy?<sup>1 495</sup>—if you do not understand this science sufficiently to obtain from it the required knowledge of your own characters, apply to a skilful and experienced practical phrenologist, who will be able to furnish the requisite information already at your hands. Do not go from motives of curiosity, nor to test the truth of the science, as much as to KNOW YOUR OWN SELVES, and especially your FAILINGS. Tell him frankly your object, and inform him on all those points calculated to aid him in forming a correct judgment; such as your education, habits, parentage, occupations, the state of your health, and the like—the latter more especially, if you wish PHYSIOLOGICAL as well as phrenological advice. Place yourselves under his hands as you would under those of a physician or teacher, and if additional compensation be required for this extra labor, money can never be spent to better advantage, or where so little will yield so much good. By combining your own practical experience with his scientific examinations, you will be able to learn with absolute CERTAINTY not only all your leading excesses and deficiencies, but also even most of your minor flaws and weaknesses: their REMEDY will be pointed out in these pages.

These examinations as applied to CHILDREN are especially serviceable and important, because they show just what organs

are too large\* and what are too small, what are most liable to be perverted, and wherever their characters can be improved—or in other words, just where to commence the great labor of their education and improvement, and this work will then show how to prosecute it.

A correct phrenological examination of a child's head will also disclose his NATURAL CAPABILITIES AND TALENTS, and thereby show what occupations or spheres in life he is best calculated to fill with honor, profit, and personal enjoyment, and in what kinds of business he must either fail or else drag along behind his competitors—a species of knowledge almost infinitely valuable. How many readers have been hampered and maimed for life by having been thrust into a business for which they are not naturally qualified, and which they cordially detest? Change is difficult, and this living along between “hawk and buzzard” is worse, so that their whole lives, which in the right business would have been one grand gala-day, are now those of barrenness and darkness. Who can duly estimate the advantages of Phrenology in these and kindred applications?

Such examination will also teach those who have occasion to employ domestics, apprentices, and the like, who will best suit their respective purposes. Take the following advertisement, copied from the New York Sun, as an example:—

“AN APPRENTICE WANTED.—A STOUT BOY, not over 15 years of age, of German or Scotch parents, to learn a good but difficult trade. N. B.—It will be necessary to bring a recommendation as to his abilities from Messrs. Fowler & Wells, Phrenologists, 131 Nassau-st., New York. Apply corner West and Franklin streets.”

\* Strictly speaking, however, no organ can be too large if duly balanced and rightly exercised. The great danger is, not too much power or action, but PERVERSION. The faculties need right DIRECTION<sup>208</sup> rather than restraint. The larger an organ the better, provided it is RIGHTLY EXERCISED; yet, since it is easier sometimes to restore balance by bringing down large organs than by bringing small ones all the way up to them, and since the extra large organs are proportionally more liable to such perversion<sup>208</sup> than small ones, we use the phrase “too large” to cover the whole ground of perversion and wrong direction, so that we use “diminution of the organs” to signify their proper guarding, direction, and subjugation, rather than any actual reduction of their power.



This same firm had already chosen several apprentices in the same way, and found them such excellent workmen, and withal so trusty, that they will not now make choice of any apprentices unless they possess the right DEVELOPMENTS—large intellectual, constructive, and moral organs.

Another firm in New York, which pays out half a million dollars in France yearly, would not make choice of a purchasing agent till his head had been submitted to the test of phrenological science. Similar instances are common; and the advantages of ascertaining the true character, beyond the possibility of mistake, in these and kindred cases, is incalculable.

Above all, these examinations furnish the very best opportunity in the world for telling children, adults, friends—everybody—their FAULTS. To have their errors reiterated a hundred times, and often in a blowing, fault-finding manner, is apt to vex and anger them, and thus render them worse. Not so when pointed out by a phrenologist. They feel that he has no prepossessions or prejudices either way, but follows the DEVELOPMENTS—that their HEADS show that they have this deficiency, that excess, and the other fault, and therefore that it must indeed be so. Take those whom you would convince of their faults to a thorough phrenologist. He will be sure to detect and disclose the error, and thus drive and clench the nail of conviction—the first great step toward reform.

Formerly, professional applicants sought to test the truth of the science, or were actuated by novelty or curiosity. But a most gratifying change is now transpiring in the public mind. Most of those who now apply, already convinced of its truth, wish to derive BENEFIT therefrom. I therefore make it a professional duty to specify especially their FAULTS—to tell them what ORGANS are too small, and what are most liable to become perverted, and especially to administer PHYSIOLOGICAL advice, and give HEALTH prescriptions; and thousands are testifying their gratitude for the good they have derived therefrom. Indeed, I propagate and practice this science mainly in order to DO GOOD through it—to turn that tremendous power it gives to IMPROVING MANKIND, and especially the YOUNG. Hence, in making out charts of character, I always strike a

semicircular stroke OVER those organs which are too small and require to be more especially developed by culture, and UNDER those which require to be watched, guarded, or restrained. These directions, especially in connection with these volumes, will be of incalculable service, especially to the young, because these signs show what physical functions and phrenological faculties require to be cultivated or guarded, and these volumes show how to effect the required self-improvement. To present this whole matter at one glance, a table has been prepared and placed at the beginning of each volume, the proper marking of which will show what is required to be done by those examined, and refer them to those passages of each volume which instruct them how to do it. A general table has also been prepared, which refers to ALL the volumes collectively, in a similar manner, as seen in their explanations.

One word, in this connection, touching the practical utility of this science of sciences. Since its practical application can effect all this good—and this is but one among many other advantages—this “examining heads” is not so inferior a calling, after all. Indeed, what other is equally important or exalted? What can be turned to as momentous and practical advantage? If to tell men their physical disorders, and prescribe medicines, be honorable because useful, how much more to point out their MENTAL maladies, and prescribe MORAL remedies? Quite long enough has this professional application been frowned upon, even by phrenologists. The author—the first to reduce this matter to a distinct profession—has been obliged to fight a desperate battle, not merely against anti-phrenologists, but a worse one against its PHILOSOPHIZING advocates. But the day is now ours. The application of this science to the discernment of character, preparatory to its improvement, is beginning to be duly appreciated and respected, and will soon become the most honorable professional practice, because the most useful. Phrenologists by scores—good men and true—are fitting themselves for this arduous work. Nor of such can there well be too many. They should be stationed in every town, should be more numerous than physicans, and be universally consulted. Especially

are FEMALE phrenologists required, to prescribe for children. Whether it is or is not proper for them to deliver public lectures, is not now up for discussion ; but the propriety of their examining and prescribing at least for CHILDREN is undoubted. For this their greater development of Philoprogenitiveness than males possess, fits them<sup>222</sup>. Hence, I cast my influence unequivocally in its favor.

But, after all, as every one should be his own doctor, so every one should be his own phrenologist. Parents should understand and apply it in educating and choosing occupations for their own children, and also TEACH it to them. Indeed, it should be made a PARAMOUNT STUDY in all our schools. Our whole population should GROW UP phrenologists and physiologists ; to facilitate which, the author hopes soon to prepare, what he has long contemplated, a work on these subjects suitable for a school and academic manual.

Having learned our characters, and of course wherein they require to be improved, and what faculties require special cultivation, as just seen, we next require to know HOW TO EXCITE them to that spontaneous action already shown to constitute the principal means of improving them<sup>214 215</sup>. That is, we must ascertain HOW TO FEED these faculties with their appropriate stimulus, and thus develop them. This, the analysis of the faculties alone can teach. To that analysis we therefore now proceed. And in prosecuting it, we shall DEFINE instead of describe, and point out the ADAPTATION of the faculties to their respective counterparts in nature. Thus, Parentiveness is adapted to the infantile condition of man ; Alimentiveness to our demand for nutrition ; Constructiveness to the existence of mechanical laws and man's requisition for things made ; Ideality to the beautiful and perfect in nature ; Language to our requisition for the communication of ideas ; Causality to the existence of causes and laws, and thus of all the other faculties. Nor does any other short-hand method equal this for impressing indelibly the specific functions of the respective faculties upon the mind ; because to remember this adaptation of a faculty is comparatively easy, and this rivets its true function concisely yet completely.

## CHAPTER II.

### ANALYSIS AND MEANS OF STRENGTHENING THE FACULTIES.

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#### 1. AMATIVENESS.

##### 217. DEFINITION, LOCATION, AND ADAPTATION.

CONNUBIAL love and attachment of the sexes for each other. ADAPTED to parentage, or the means ordained by nature for continuing the race, and all that propagates. LOCATED in the cerebellum, or back and lower portion of the head. Its primitive office is that tender connubial affection and reciprocal blending of soul which unite loving husbands and wives indissolubly together, induce marriage, and result in offspring. The larger it is, provided it is rightly exercised<sup>208</sup>, the more cordial this union, and the greater the estimation in which each sex holds the other. For a full exposition of this faculty and its right direction, see the author's work, entitled "Love and Parentage."

##### 218. PERVERSION AND RESTRAINT.

Its abuses are licentiousness and sodomy in all their forms and degrees. On this subject, and also for directions concerning its restraint, see "Amativeness." Suffice it here to say that RIGID CHASTITY alone can secure connubial, or even general happiness. Nor chastity in act merely, but also in FEELING. The SOUL must be undefiled by carnal thoughts and desires, else corruption will enter and diffuse itself throughout the feelings, if not conduct. Nor can youth be charged with a more important counsel than to KEEP BOTH BODY AND SOUL PERFECTLY PURE AND HOLY from all the contaminations of this corrupting vice. Indulge this feeling only in pure love and virtuous wedlock.

## 2. PHILOPROGENITIVENESS.

219 DEFINITION, LOCATION—LARGE AND SMALL.

PARENTAL love ; attachment to our own children ; interest in young children generally.

To find this organ, draw a line from the eye to the top of the ear, and continue it on to the middle of the back of the head, under which point it is located. It is large in the accompanying female head, but small in that of Mr. J. Johnson.

PHILOPROGENITIVENESS LARGE.



No. 5. MRS. SMITH.

**LARGE** Philoprogenitiveness loves darling infancy and budding childhood with an intensity and fervor proportionate to its size and activity, and the more so if they are our own, and forbears with their faults. It loves the young and helpless as such, and delights to administer to their wants ; loves to play with them, and see them play ; and takes an interest in the young generally. It also loves to feed and tend stock, the young of animals, and succor the helpless.



## PHILOPROGENITIVENESS SMALL.



No. 6. MR. J. JOHNSON.

SMALL Philoprogenitiveness does not love or take an interest in children, does not make due allowances for their errors, and is too austere, distant, and perhaps severe toward them.

## 220. ADAPTATION AND CULTIVATION.

In case all mankind had been brought forth in the full possession of all their physical and mental powers, capable, from the first, of taking abundant care of themselves, without requiring parents to supply a single want, this faculty would have been out of place; for then it would have had nothing to do. But the FACT is far otherwise. Man enters the world in a condition utterly helpless. Infants require a great amount of care and nursing. Without its stimulus to provide for and

watch over infancy, every child must inevitably perish, and our race become extinct. To this INFANTILE condition of mankind, and consequent requisition for care and provision, this faculty is adapted. And who as well qualified to bestow these attentions as parents upon their OWN children? That provision by which all parents love their OWN children better than those of others, is most beautiful in itself, and perfectly calculated to nurse and educate the race. PARENTAL love—attachment to our OWN children AS OURS—is then the distinctive office of this faculty. None but PARENTS can ever experience the thrilling delights of parental love, or grieve like them over their loss. The thought that they are “bone of our bone and flesh of our flesh,” endears them to us by ties the most tender and powerful, which are still farther enhanced if begotten or born by a dearly beloved husband or wife.

This faculty is more especially adapted to the infantile state, and its helplessness and need of care; and the younger and more needy the child, the stronger this faculty. Hence mothers always love their weakest and most sickly children most.

Nature therefore requires, in and by the very creation of this faculty, that we LOVE AND PROVIDE FOR our children. The existence of this faculty imposes an obligation upon all who become parents, to make all due exertion both for their physical wants and moral training. To usher immortals into existence, and then leave them to suffer for the necessities of life, and above all, to let them grow up ignorant and depraved, is most wicked. And the higher we can carry those in the scale of improvement who owe their existence to us, the more perfectly we fulfil our duties to them, and obey the commands of God, uttered through the institutes of nature. But woe to those who disobey these injunctions.

#### 221 DUTY AND MODE OF ITS CULTIVATION.

It should therefore be cultivated. Parents are in duty bound to love their children, as much as to eat, or worship; because, being a primitive faculty of the mind, its vigorous exercise becomes an IMPERIOUS NATURAL DUTY. But are not most of us deficient in this respect? Would not our own happiness, both

absolutely and in our children, be promoted by its cultivation? Should not the most tender regard be manifested for them in all our conversation and intercourse with them? Should anything be allowed to interrupt or mar the most perfect intimacy and union of feeling between us and them? Are scolding and beating them in perfect accordance with the nature and powerful exercise of this faculty? Is even a distant, austere, harsh, or petulant manner of speaking and acting, compatible with that perfect love which this faculty was created to secure? Should not parents even play with them, and be on terms of the most perfect familiarity? Should it not be our constant study to promote their happiness and advancement in all those little affairs of life which being so much with them facilitates? Should they not be indulged in whatever is for their good, and denied only what is injurious, or beyond our means? This crabbed, fault-finding, authoritative manner of treating them, is in open violation of that law of LOVE which this faculty was ordained to secure. "He that loveth not his own household, is worse than an infidel."

FORBEARANCE toward them is another natural product of this faculty. Most of those thousand things on account of which we scold them are childish sports, and perfectly innocent on their part. Perhaps it is for their incessant activity. This they can no more help than breathe, and without it they would die. But we shall touch a kindred point hereafter. What we wish now to impress is, the duty and importance of LOVING THEM DEVOTEDLY.

To promote this love, parents and children should be separated as little as possible. None but parents can possibly supply the place of parents. Their guardianship and healthful influences should be perpetual. Hence, sending them from home to be educated violates this faculty, and is therefore wrong. It also measurably cuts off that controlling power of parents over their children which uninterrupted intercourse would strengthen. In short, nothing can be more clear than that, from the analysis of this faculty, PARENTS should be the main EDUCATORS of the INTELLECTS and FORMERS OF THE MORALS of their children, as, by common consent, they now are the

providers for their physical wants—a principle often implied in these volumes, and now demonstrated.

One other motive, if possible still more potent, exists for cultivating this mutual good understanding and cordial love between parents and their children; namely, the influence it gives parents over children. Love forms the most powerful incentive to obedience and servitude known to the human mind. As the organs of the social affections are located in the base of the brain, so these faculties exert an all-moving, all-controlling influence over character and conduct—an influence the power of which is perfectly surprising to those who have not closely observed its practical workings. Hence, men, women, children, all mankind, will do for love what neither money, nor force, nor any other motive whatever, could possibly induce them to do. A few illustrations. Let a minister get the LOVE of his people, and he can lead them whithersoever he will. They will swallow all he says, however absurd or ridiculous, and, spaniel-like, think the more of him the more he chastises them. This love is the great secret of clerical power and influence. But when a people hate their minister, he may preach with the eloquence and power almost of angels, but all in vain. They dislike what he says, however true and good, because they hate its source, and therefore turn a deaf ear on him. Attachment inspires confidence, and all know how much influence this gives those confided in over those who confide.

Politicians furnish another example equally in point. See how they go about insinuatingly and coaxingly from voter to voter, to gain their friendship, because they well know that personal attachment secures votes more effectually than any other means whatever. And to rivet this influence on father and son, so as to provide for another prospective vote, they pat the little son kindly on the shoulder and say many a coaxing word to him. Nor can they adopt a course as politic as this of securing the personal FRIENDSHIP of father, son, and all concerned. What put Andrew Jackson into the presidential chair? Not his talents, not his fitness for that exalted station, but his PERSONAL popularity. His soldiers LOVED him because

he loved them. He also made it a point to help young men start in life. This made him their friends, and they made all their friends also his friends, and thus the circle extended to the borders of the nation, and perpetuated his powerful influence till he died. Merchants also understand and practice this plan to secure custom.

The influence of the speaker over his audiences furnishes another illustration of the power of the affections over the feelings, will, judgment, and morals, of mankind. Let him awaken a prepossession in his favor, and he may say what he likes, and can make them cry and laugh alternately, because of his almost unlimited power over them. But let him begin by awakening their hatred, and how changed the effect of all he says!

How omnipotent the power wielded by a husband over a wife who loves him! When he is sick, all the gold of Ophir, all the regal power of Solomon, cannot secure the attentions and self-sacrifices she bestows, not grudgingly, but with her whole soul. What will not love prompt its subjects to do for those beloved? What are hireling services, forced services, and all other services, compared with those prompted by personal ATTACHMENT, whether friendly, parental, filial, or connubial?

Another example more in point. See how children learn who like their teacher. See how tardy their progress when they go to a teacher, however good, whom they dislike. Make, then, your children LOVE you FIRST. Till you do this, your moulding power over them is limited. Get their hatred, and you cannot do anything with them. If they obey, it is with reluctance and as badly as possible. All you say they reject. All you do they dislike, and the more so the greater their hatred. But get their love, and they drink in all you say. They spring with celerity to do all you wish, and consider themselves most happy in being able to serve you. And they do for you as well as they can. Nothing can as effectually secure perfect obedience as affection, and the more perfect the latter the more complete the former.

Get their love, and what you say finds its way into their inmost souls, and exerts a moulding and controlling influence



over their character and conduct. Your words now are clothed with unction and authority. Your advice is more potent in its influence over them than the mandate of kings. Their confidence in you is perfect. They yield themselves up willing slaves to whatever influences you choose to exert over them. Is not this a law of mind—a NECESSARY consequence of affection?

Then apply its all-potent power to the government of children. Where else can it be exerted with equal advantage? By a law of things, the influence of parents over their children should be complete, almost despotic; but it should be the despotism of LOVE, not of fear. Parents were ordained to love their children partly, if not mainly, to awaken the reciprocal love of their children in return, in ORDER to give them this power over their yet plastic characters, so that they may mould them at pleasure. Children naturally love those who love them. They soon know who like them, and they cling around them, clamber on their knees, and make free to play with them, and surrender themselves voluntary subjects to their power. This, all must have observed. And what unbounded influence such affection confers on those beloved over those who love! What could as effectually secure parental forbearance or servitude as parental LOVE? This love makes parents perfect drudges, aye, even abject SLAVES, to their children. Then will not getting the affections of children make them as perfect slaves to you, as you to them? I repeat, GET THEIR LOVE FIRST. Till then, try to do nothing. However bad their conduct, say nothing, do nothing, which shall weaken their love. Say everything, do everything, to rivet that love FIRST: govern afterward. And to do this, LOVE THEM. Children like those who like them. Caress children. Cultivate good feeling with them. Above all things, MAKE THEM HAPPY. That this happiness is the great basis of all love, is fully shown in the author's work on "Matrimony." To get a child's love is the most easy thing in the world. They have a faculty of FILIAL affection, located by the side of Parental Love, which appreciates these blessings showered from the hand of parental love. Give a child its daily bread without unkindness, and that child will love

you. It is natural for children to look up with a dutiful, affectionate eye to those who feed and clothe them. Much more so when you caress them. Children naturally love those who treat them kindly ; much more their parents, who should treat them affectionately. Caress children and gratify them as often as possible, by taking them out to walk or ride, by feeding their intellects, and making them presents of toys, garments, etc., and any child will feel spontaneous love and gratitude to its benefactor. Affection and gratitude are indigenous in the soil of the youthful heart, and they are virtues which should by all means be cultivated. This, those who have the care of children have every possible opportunity of doing. They are obliged to feed and clothe them, and in doing this, their duty and pleasure, they can plant a feeling of gratitude and love in the bosom of any child, however hardened or abandoned, which can never be erased, and will make those children the most faithful servants, the most willing and obedient, imaginable. Let children but see in you a disposition to gratify them as far as is proper, and because you love them, and to deny them nothing except their own good requires it, and they will soon love you with a pathos and fervency which will make them bound with delight to fulfil your every wish. Your requests have but to be made known, and they experience the most heartfelt delight in gratifying their beloved benefactor. Pursue this course a single year, and the worst child that ever was will be subdued by it. There is no withstanding its power. Kindness will melt a heart of stone, and produce kindness in return.

And what facilities for gaining their affections, and of course exerting this power, at all to be compared to those enjoyed by parents ? That very care which this faculty requires and induces parents to bestow upon their children, gives the former a constant succession of opportunities the most favorable for getting their love. And were these opportunities thrust upon them for naught ? Were they not created to be IMPROVED ? Does not the mere fact of their existence show that they should be exercised ? Every garment we procure, every meal we provide for them, every constantly returning want

we supply, furnishes a fresh opportunity for awakening in their susceptible souls new emotions of gratitude and love, by improving which it is possible to make them love us so tenderly and devotedly that they will almost lay down their lives for our sakes—will at least do everything we require of them, and avoid doing anything to displease us. This is the great rod parents should hold over their children—LOVE. O parents, we do not duly LOVE these little helpless innocents committed to our care. We do not forbear enough. We do not put in practice that “NEW commandment” which superseded, because it embodied, the whole decalogue, that we LOVE OUR CHILDREN. Incalculable good to them and happiness to our own souls would spring from fulfilling this blessed law.

Yet parents, especially mothers, are less deficient in the QUANTITY of their parental love than in its QUALITY. They often love their children enough, yet not ARIGHT<sup>208</sup>. Especially they too often fail to love them INTELLECTUALLY and MORALLY<sup>211</sup>. They often simply love them, or else love them as dolls, which they can dress and rig off in gaudy trappings, or to make a brilliant display in fashionable society. Such love is ruinous to parents and children<sup>211</sup>. How many, O how many children has over-weaning parental love, unguided by the higher faculties, literally spoiled—worse than spoiled—rendered perfect PESTS to society, who might have been made great blessings. Readers, have you never seen those thus spoiled? Have not the children of many readers even been seriously injured in mind and body by excessive tenderness<sup>98 145</sup> and foolish trifling. Love your children, but guide your parental yearnings and training by the dictates of enlightened intellect and govern it by high moral feeling.

#### 222. MATERNAL LOVE AND DUTY.

To mothers, these principles apply with redoubled force. By a law of their being this organ is much larger in them than in fathers. Hence a father's love bears no comparison with a mother's in intensity and fervor; and therefore her efforts for their good are and should be proportionally greater than his. Maternal yearnings, how powerful, how inexpressibly

tender—almost infinitely more so than paternal Nature ordains that this should be thus. She requires the mother to nurse her offspring, and, as accompaniments, that she dress and undress, feed and watch over them, and bestow all those little cares and attentions, far more, relatively, than fathers ; and to fit her for her office as nurse, has conferred on her this extra endowment of parental love.

But this love does not end in merely feeding, clothing, and tending them. It caresses and yearns over them from before they see the light, all along up through adolescence, and thus wins upon their love in return, so that children generally love their mothers more than their fathers, and hence, when sick, forsake all others for their mother's arms. They even carry to her first, to her mainly, all their little joys and griefs, and aches, nor carry in vain, but receive her sympathy in return. This far greater love of children for their mothers than fathers, consequent on the greater love of mothers than of fathers for their children, gives mothers a correspondingly greater influence over them than fathers. And this influence enables mothers to mould their plastic characters far more than fathers. And how admirably do woman's naturally fine susceptibilities and her exquisiteness of feeling qualify her to instil into their tender minds a love of purity and goodness, and a disgust and abhorrence of vice. Nor can any other being fill her place, or discharge the duties required by nature at maternal hands. These high and holy duties cannot POSSIBLY be filled by proxy. None can love them as their mothers can ; and this love is indispensable to their proper nursing and education. All the nurses, all the teachers in creation, can do comparatively nothing. In consequence of, and in proportion to, this love, children drink in all their mother says and does. They give themselves up wholly to whatever influences she may exert over them. They are the clay, she the potter. She moulds them while yet plastic, into this shape or that, or in accordance with the prevailing characteristics of her own mind, and time hardens and burns them in the shape she fashions. Her feelings they imbibe. Her disposition they assume. What she is, they become.

Again : HOME education or no education. Unless children learn good manners at home they will be coarse and vulgar through life. Unless they learn refinement of sentiment and delicacy of feeling at home, and mainly from their MOTHERS, they can never possess either, except in a lower degree. Unless their intellects receive an early maternal direction in the paths of study and thought—unless MOTHERS draw out their opening minds from day to day, and create in them a hungering and thirsting after knowledge, and mental progression—they can never be learned or great, and the opportunities mothers possess for developing their intellects incomparably exceed those in the power of all others. Especially must mothers mould and fashion their MORAL characters. But we shall reach this point more effectually when we come to analyze the moral faculties. Suffice it to say, FAMILIES are the school-houses, and MOTHERS the teachers of children. This is nature's inflexible ordinance. Behold, O mothers, and tremble in view of the momentous responsibilities imposed on you by this law of your being !

You plead a want of time. But should you not do that first which is most important ? <sup>495</sup> And what is, what can be more momentous than to develop by cultivation their physical, intellectual, and moral powers—than to give them strong bodies powerful minds, and high-toned moral characters ? Happiness being the great end of life <sup>1</sup>, and mind being the grand instrumentality of all enjoyment <sup>19</sup>—since all our pleasures flow from its right exercise, all our pains from its abnormal action <sup>208</sup>—of course nothing whatever can equal the paramount importance of its proper training. This, YOU, mothers, must do. You, therefore, not nurses, not teachers, but ye MOTHERS, in and by becoming mothers, place yourselves under obligations the most solemn and imperious to CULTIVATE all the higher powers of their being. Nor are mortals permitted to fill any relations at all to be compared with yours in their mighty influence on the weal and wo of man. How completely the virtue or vice, happiness or misery, of your own dear children is determined by the training they receive at your hands !—the power of hereditary influences over char



acter, is fully admitted, but has been treated by the author in a separate volume, entitled "Hereditary Descent"—nor their destiny merely, but that of the world; because, as is your training of them, so are they, and as they are, so is the RACE! Ye MOTHERS hold the keys of human weal and wo. O think of it! The characters and destinies of your dear children under your control! Nay, you MUST wield them. Willing or unwilling, you are COMPELLED by a law of your being to fashion them, or else leave them unfashioned. By a law of things, no nurse, no other human being can love, and therefore influence, your children as you can—as you are compelled to. You cannot shift the responsibility. None but MOTHERS can experience maternal yearnings, and therefore no others can fill a mother's place in either the affections of their children, or in her moulding influence over them<sup>221</sup>. An opportunity thus advantageous for achieving results thus glorious—for making your own dear children almost angels in sweetness, as well as mighty in intellect,—should wake up all the energies of your souls, and prompt you to put forth every effort of which you are capable. The plastic clay lies in your arms; O make the most of your power over it. You love your dear children; then live and labor for them—not for their outward but INWARD adorning—not for their bodies but their SOULS. Pray earnestly and daily for needed grace and wisdom, nor let an hour of this seed-time of life go unimproved.

To AMERICAN mothers this appeal comes home with redoubled force. Our country is the hope, our institutions the prospective salvation of the WORLD. Even our national destiny is truly momentous. What an innate power and vigor does republicanism possess! What a mighty—ALL-CONTROLLING—influence it is in the power of our nation to wield over the temporal and spiritual condition of our descendants for ages on ages to come! Not on that handful which now inhabits our borders. What will be our numbers in fifty years? <sup>203</sup> Some who now read these lines will live to see it out-number all Europe. Let our old men look back and recount the growth of city and country since they can remember, and from the data thus furnished calculate what sixty or a hundred years will bring forth as to

numbers. Be assured our nation is no trifle. Consequences infinitely momentous hang suspended on its prospective fate. O what finite, what angelic mind—what but Infinitude—can calculate the height, length, breadth, and fearful magnitude of those results which depend on the character of our nation, the course it pursues, the political, intellectual, and moral aspect it assumes! Nor will these momentous results be bounded by our national limits, nor even by our continental. Every human being, for ages and ages to come, will feel their power, and be rendered more happy or miserable according as they are good or bad. O, I tremble while I contemplate the mighty power for good and for evil which remains to be developed as our nation rolls along down the vista of futurity!

But, though this power will be exerted many centuries hence, it will be FORMED SOON—IS NOW RAPIDLY FORMING. Our national character, like that infant in your arms, is yet plastic, waiting to receive its shape, which time will then render rigid, so that it can be altered only by being broken in pieces. “Now is the accepted time.” WE AND OUR CHILDREN MUST DETERMINE PRACTICALLY THE CHARACTER OF THIS REPUBLIC, and through it, of the whole human family for centuries to come! And as we, and especially YOU, MOTHERS, must fashion the characters of your children, and through them, measurably, of this republic, of course you, in and by the impress you are daily and hourly stamping upon your offspring, are constantly and practically moulding our national character. Some of you are now nursing our future state and national legislators and presidents, and every one of your sons who lives to become a man will help to cast that national die which shall determine the character of our republic, and through it the destinies of our race! An experiment as big with human weal or wo as that of self-government, which we are now trying, has never before been submitted for practical solution; nor can be again for ages to come. If this experiment should fail, man must relapse into the fatal folds of monarchy, there to remain for centuries before deliverance can come. If we make shipwreck, all is lost for hundreds of years, at least. But if we are true to the trusts committed by our pilgrim-fathers to

our hands—and such sacred trusts mortals never before committed or received—then will millennial glory soon burst upon our world, and earth become a paradise! The influence of religion in effecting this result, is not denied—is fully appreciated—but republicanism alone can purify religion from the dross monarchy necessarily intermingles with it. True religion is utterly incompatible with monarchy, and can flourish like the green-bay tree only in republican soil. Christ was no aristocrat. His doctrines are republicanism personified. I will not digress to qualify farther, but trust I shall not be misunderstood. O how infinitely much depends upon the character of our nation! And this upon the characters of our children! And this upon the training they receive from their mothers! O American mothers, actual and prospective, angels might well sink under the responsibilities now incumbent on you! Nor can you become mothers without incurring these awful responsibilities. Yet archangels might well rejoice to be intrusted with privileges like these! Behold the incalculable good it is in your power to effect, nor for your children themselves merely, but mainly for ALL MANKIND! O save our institutions—save REPUBLICANISM—from shipwreck.

The danger is imminent. I would not turn groundless alarmist, but I do tremble for my country. When I see so many of our youth growing up in ignorance and lawless rowdyism—when I see how easy selfish and designing men lead the masses astray in politics and religion; how easily the many are hoodwinked, and carried willing captives by corrupt and self-constituted leaders; above all, when I see what political and governmental enormities can go unrebuked—can even be made POPULAR, and thus the precursors of still greater outrages on justice and humanity—my soul sinks within me, and I dread the opening of the seal of our national character. Nor have I any hope but in our MOTHERS. Sleep on one generation longer, and all is lost! But wake up at once to your high duty and privilege—train up your sons to guide and govern this ark of our republic, which incloses the tables of the world's destinies, aright, till its character is once set—and the world's salvation, in addition to the unspeakable happiness of

your children, and your children's children to the latest generation, is your and their blessed reward! May God open your eyes and stir up your souls to these momentous truths, and enable and dispose you to put them in practice!

Hark! Hear ye yonder long and loud blast of a trumpet? It is the angel of Truth, summoning woman to a grand assemblage. And now, behold woman of all ages, ranks, occupations, colors, and nations, stands before him. Hear what he saith: "Lo I come to prepare the way for the Millennium. Woman, my business is with you. As are ye, so are your children, and so is the world. I come to regenerate your race, to 'prepare the way of the Lord,' to banish vice and misery, and establish happiness and peace on earth by reforming you. Your life is now a burden and a bubble, 'a fleeting show, for man's illusion given;' I come to make it a reality and a pleasure. You now spend your precious existence in trifling. Turn ye, turn ye to your nature and your natural duties. Ye unmarried, what are ye doing? Young women, how do ye spend your time? In changing the fashions of your dresses every few days, either for the convivial ball and party, or to profane the holy sanctuary of your God! Have ye no other and more important duties to perform—duties to your RACE, not to your toilet? God has sent me with this mandate, Prepare yourselves to become wives and mothers. Strip off your gaudy attire, and array yourselves in the ornaments of nature's loveliness. BE YOURSELVES, as God CREATED you, and no longer blaspheme your Maker by preferring artificial ornaments to the beauties and the graces of your nature. BE YOURSELVES, and you will be infinitely more lovely and happy than now. BE YOURSELVES; for now a part of you are parlor toys or puppet shows, and the rest are kitchen DRUDGES, or fashionable SLAVES. BE YOURSELVES! for you will soon be called upon to educate those sons which will guide and govern the world. For your own sakes, for the sake of all coming ages, BE YOURSELVES!

"And ye mothers, pause and consider! Stop short! for ye are spoiling God's works, whereas ye were placed here to burnish them. Now, ye are most unprofitable servants. O

will ye not learn wisdom ? O mothers ! mothers ! your race is imploring salvation at your hands ! Ye CAN bestow it, and ye MUST. Go your way ; first LEARN your duty, and then DO it."

Woman listens, weeps, repents, and reforms. The millennium dawns—our race is saved. Vice is banished, misery follows, Eden is re-opened, and pæans of praise break forth from all flesh.

### 223. ITS CULTIVATION IN THE UNMARRIED AND CHILDREN.

Though the true way to exercise this faculty is to have and love children of our OWN, yet the unmarried, and those without offspring, should not remain destitute of those excellent influences diffused by this faculty over the soul. Those who have no children of their own are apt to be too harsh and imperative toward children. How often they say, "Well, if I had children, I'd not let them run over and trample on me in this kind of style, and all because you INDULGE them so. I'd MAKE them know their place, and KEEP IN it, too ; indeed I would." Yet they prove quite as lenient to their children as those whom they before censured so unsparingly. The reason is this. Till Philoprogenitiveness is developed by having children of our OWN to love, it lies comparatively dormant, but becomes powerfully excited by the presentation of this its appropriate stimulant, so that they not only become indulgent to their own children, but lenient to all others. Those who are not parents, are therefore no proper judges of the way children should be managed. They are not duly lenient. This faculty has not its due influence. It should therefore be cultivated. And this can be done by taking an interest in children, their gambols, and improvement, by playing with and noticing, petting, and talking to them—in short, by EXERCISING this faculty<sup>214</sup> toward them. And such regard in a young man or woman for children, gives assurance that its possessors will be fond and indulgent parents, and live in and for their children.

It may also be cultivated, in a lower degree, by having pets, favorite birds, dogs, cats, lambs, cattle, horses, and even flowers and trees.



It should also be cultivated in CHILDREN. It forms a part of their natures, and its due exercise is indispensable in softening and improving their characters, and especially in fitting them, as they grow up, to become affectionate parents. To do this, get them dolls, hobby-horses, favorite toys, and playthings, and encourage them to tend and pet them. And, when old enough, let them have birds, or other live pets, to feed and caress. In short, place the stimuli of this faculty before it, and thus promote its exercise<sup>214</sup>. Especially, they should be furnished with playmates, and encouraged to play affectionately with other children. Yet this involves also—

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### 3. ADHESIVENESS.

“A new commandment give I unto you, that ye LOVE one another.” “Love is the fulfilling of the law.”

#### 224. DEFINITION, LOCATION, AND ADAPTATION.

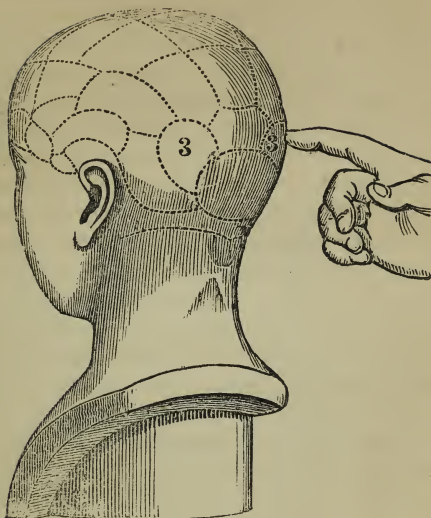
FRIENDSHIP; the SOCIAL INSTINCT; love of SOCIETY; desire and ability to CONGREGATE, ASSOCIATE, VISIT, form and reciprocate ATTACHMENTS, entertain FRIENDS, and seek COMPANY; CORDIALITY. Located an inch and a half upward and outward from Parental Love. Or thus: place one angle of an equilateral triangle, the sides of which are an inch and a half long, on Parental Love, and the other two angles will be on the two lobes of Adhesiveness. It is large in the accompanying engraving. It joins Parentiveness.

#### 225. LARGE AND SMALL.

LARGE Adhesiveness loves company, forms friends easily, and seeks their society often; is confiding and cordial, and liable to be easily influenced by friends; trusts in them, and will not believe wrong of them; has many friends, and takes great pleasure in their society; places friends before business; and feels lost when separated from them, and almost distracted at their death.

SMALL Friendship is cold, unsocial, averse to company, uncongenial, unconfiding, forms attachments slowly, and then

## LARGE ADHESIVENESS



breaks them for slight causes, and places business and the other faculties before friendship. Such have few friends, and usually many enemies.

## 226. ADAPTATION AND CULTIVATION.

ADAPTED to man's requisition for society, combination, and community of interest. Without this or a kindred faculty to bring mankind together into villages, companies, and families, every human being would have wandered up and down in the earth ALONE, alienated from all others, his hand, Ishmael-like, "against every man, and every man's hand against him," without society, without any community of feeling or concert of action, and even without written or verbal language, and consequently destitute of all the pleasures and advantages now derived from conversation, news, papers, sermons, lectures, schools, and the institutions to which they have given

rise, and also without one friendly feeling to soften down his austerity and wrath, or draw him toward his fellow-man. Consequently, nothing could have been done more than one could do alone—no companies formed for trade, mechanical, public, or other works; no religious, political, scientific, or other societies would have been formed; and no community of interest, or feeling, and concert of action, as well as direct pleasure in friendship, could have been experienced. And since each faculty in one constitutionally excites the same faculties in others<sup>215</sup>, and thereby all the other faculties, without friendship to bring mankind together so that their faculties may mutually excite each other, half his faculties, having little or nothing to stimulate them, would have lain dormant, and the balance have been but feebly exercised. Without friendship to bring mankind together, ambition, imitation, mirth, kindness, justice, and many of his other faculties, would have had only an exceedingly limited arena for their exercise; concert of action could not have been secured; and green-eyed jealousy, burning animosity, and dire revenge, would have blotted out the pleasant smile of glowing attachment, palsied the hand of friendship, suppressed the cordial greeting of old associates, and converted into rancorous hate that silent flow of perpetual happiness which springs from the exercise of this faculty.

The cultivation of an element thus beneficial in its influence is, therefore, most important. Men should not wrap themselves up in the frigid cloak of selfish isolation, but should open their generous souls to the reception and expression of cordial friendship. We were not created to live alone, nor can we close the door of warm-hearted friendship without shutting out the light and warmth of life, and locking ourselves up in the dark dungeon of exclusiveness. The recluse and the misanthrope violate a fundamental law of their being—this cardinal law of LOVE—and suffer the penalty in that desolation of soul which congeals all the finer and sweeter emotions of life. The aristocrat is not human. He stifles an important element of his nature, and is therefore maimed and halt, destitute of this cardinal virtue. Would that such could see no human

soul till their icy fetters broke loose, and they could once more look upon all mankind as brothers, and greet them as friends.

And are these money-made nabobs really so far above their fellow-men? Can standing on a paltry pile of shining dust make them men? Is the possession of wealth indeed so much above that of WORTH? Do not the human VIRTUES constitute NATURE'S noblemen? Who are her aristocracy and crowned heads? Shall THINGS be exalted above men? Shall money, the work of men's hands, be rated above intellectual greatness and moral worth—the highest works of God? And so MUCH above, that the holders of the former disdain to exchange the look of recognition? And all in this land consecrated to EQUALITY? Republicans, ha! yet too grand to speak to brother republicans and even human brothers! Great republicanism, this! Aristocratical distinctions here, on this soil consecrated to freedom and "equal rights!" Out upon such grandiloquent pretenders—such apes of feudal nobility! If you are indeed so extra noble, produce your TITLE, and then abdicate these shores consecrated not to rank, but to EQUALITY. This is no place for you. Would it not be impertinence—a breach of every principle of decency—for an infidel to thrust his doctrines upon a religious assembly? and is it not more so for you to thrust your aristocracy into the faces of us freemen? This is OUR soil, not yours. These are FREEDOM'S borders, set apart and baptized to LIBERTY, not to cast. Why inflict yourselves upon us? Here you are eyesores. Our fathers fled from just such claims as you set up, and came here that they might sit, unmolested by aristocratical pretensions, "under their own vines and fig-trees" of equality. And yet you indecently and impertinently set yourselves up right here in our very midst as our chiefs, to be looked up to and bowed down to, just because you possess—perhaps wrongfully—a few more DOLLARS than we. If you will be so grand, go to England, or Russia, or Turkey, where cast forms a part of their institutions—not force yourselves upon us FREEMEN. You have no right to stay on our soil unless you will consent to stay as our EQUALS. If you are

too good to be our friends, go where men are good enough so that you can deign to speak to and associate with them on friendly terms. Why don't you? Because your aristocratic pretensions would not pass current there. The mushroom, codfish, stockjobbing aristocracy of our nation is utterly contemptible anywhere, but a perfect OUTRAGE in this country. I repeat, away with you. You are usurpers and traitors to our institutions. Go home, go home to the old world and stay there, not inflict your puerile pretensions upon us freemen, and in our own temple of liberty and equality. Come, hurry, and be off. Or else, down with your flag of exclusiveness. Meet us as equals, and we will let you stay and make you welcome. Come, off with you, or else subscribe practically to our constitution of EQUALITY.

And let us all cultivate cordiality and brotherly love toward all mankind. Let travellers and all who are casually thrown together, whether temporarily or permanently, open the portals of their hearts, and "scrape acquaintance" at once. Let them freely exchange views and feelings, and wile away their otherwise tedious hours by social conversation and friendly chit-chat. These modern ceremonies, this requiring formal introductions, and punctiliously waiting for the last call to be returned, or letter to be answered before friendly intercourse is resumed, are cast completely into the shade by this great requisition for the unrestrained exercise of cordial friendship.

This demand for friendship applies with redoubled force to members of the SAME FAMILY. Let parents cultivate affection for one another in their children, and let brothers and sisters separate as little as possible, correspond much, never allow a breach to be made in their attachments, and continually add new fuel to the old fire of family friendship. Let the right hand of hospitality be extended oftener than it now is, and let friends entertain friends around the family board, as frequently as possible, instead of allowing them to eat their unsocial fare at the public hotel. We have too little of the good old custom of "cousining," and of English hospitality; and spend far too little time in making and receiving SOCIAL



VISITS. Still, these formal, polite calls are perfect nonsense—are to friendship what smut is to grain—poisonous. True friendship knows no formality. Those who are so very polite to each other are strangers or enemies, not friends; for true friendship knows no ceremonious formality, but expires the moment it is shackled by the rules of modern politeness. We should all love society, and, as often as may be, relax from the more severe duties of life to indulge it; but let not etiquette mar this perfect freedom of intercourse. True friendship unbosoms the heart cordially and freely, and pours forth the full tide of reciprocal feeling, without any barrier, any reserve. The mere recreation afforded by Adhesiveness is invaluable, especially to an intellectual man, as a means of health, and to augment talents. In short, seek every favorable opportunity to exercise this faculty. Choose your friends from among those whose feelings and opinions harmonize with your own, that is, in whose society you can enjoy yourself, and then frequently interchange friendly feelings with them. And do not break up your youthful associations, if you can well avoid it. If you do, renew them as soon and often as possible. Nothing more effectually blunts, and therefore reduces, this faculty, than separation from friends, especially from those who have sat for years at the same table, and become cordially attached to each other.

And this idea of “business before friends” is worse than nonsense. It tramples under foot one of virtue’s fundamental laws, as well as means of enjoyment. Rather “friends before business.” Or still better, friends AND business, and friends IN business. Our business should PROMOTE friendship, never retard it.

ASSOCIATION might be so conducted as to furnish a more powerful and constant stimulant to this faculty than any other system of society. Not that I endorse the doctrines of Fourier or the vagaries of Brisbane; yet, beyond contradiction, associations MIGHT be so formed and conducted as to give this faculty all the food its nature requires, or could bear—and this is a great deal—and also to avoid those frequent separations of friends so detrimental to this faculty.

Giving and receiving PRESENTS is also directly calculated to stimulate this faculty to increased action. They are its NATURAL food, with which let it be fed abundantly. I like the good old custom of thanksgivings, of making new-year's, and other presents, and thereby promoting good feeling between man and man, as well as kindling anew the old fires of friendship. Give and receive presents, and hold them as sacred tokens of that union of soul which it is the province of this faculty to create.

Of one thing I am perfectly certain, that mankind know and appreciate almost nothing of the power and pleasures capable of being conferred by this faculty. Friendship has hardly yet begun to assert its supremacy or put forth its mighty power for good. It is now a Sampson shorn. Let its locks grow, and it is a mighty moral giant, capable of shaking the pillars of the whole earth, and revolutionizing society. Christ MEANT something when he said, "If two of you shall AGREE touching anything which you shall ask of my Father, he will do it for you." That old saw "Union is strength" is not a speak-word merely. I fully believe that this simple principle—the UNION and CO-OPERATION of the friends of the different branches of reform now in progress—is destined soon to crown them all with complete success. We are all brothers in feeling and object. All we require is to UNITE TOGETHER—to fuse our feelings, and merge our efforts into one community of kindred souls—and we can carry the WORLD—not a hundred years hence, but ON THE VERY YEAR OF OUR UNION. There is leaven enough in the mass to lighten it; and union will set it at work. We must all LOVE one another, and this will dispose us to HELP one another, and this will hurl every existing evil from its throne, and establish the institutions of society on the foundation of man's primitive constitution.

Though this friendship should be thus cultivated, yet great care should be taken to choose for intimates those only who will exert a good influence even over us. In making others our friends we virtually surrender ourselves to whatever influences they may exert upon us<sup>222</sup>. So that we cannot be too careful into what hands we intrust a power thus intimately

affecting our weal and wo. Yet this should not prevent the formation of friendships; especially, it should not intercept those *PASSING* acquaintances just recommended. And when an intimate, cordial friendship is once formed, let not trifles be allowed to break it up. This blunting and searing of its fine, glowing feelings, are certainly most unfortunate. Friendship should be regarded as *MOST SACRED*, and never be trifled with. Do almost anything sooner than sunder its tender chords, and let friends bear and forbear much, at least until they are certain that a supposed injury was premeditated; and then, when friendship is thus violated, think no more of your former friend, not even enough to hate him. Dwell not upon the injuries done you, but banish him from your mind, and let him be to you as though you had never known him; for dwelling upon broken friendships only still farther lacerates and blunts this feeling, and more effectually sears and steels it against all mankind. Never form friendships where there is any danger of their being broken; and never break them unless the occasion is most aggravated: and let friends try to make up little differences as soon as possible.

#### 227. ITS DUE REGULATION AND RESTRAINT.

This faculty is capable, when abused, of working evil commensurate with its good. We are liable to form improper associations; and when we do, we should break them off as soon as convinced of their injurious tendency. The author once saw a young man who was rendered perfectly distracted by a sudden breach of friendship, or a supposed friend turning traitor. A breach between him and his spouse could not have afflicted him more severely. In such cases the faculty requires restraint. So also when friends are gaining an undue influence over us.

To effect such restraint break up all association, all connection, all interchange of all ideas and feelings with them. Exchange no letters, reciprocate no looks, no thoughts. Banish, as far as possible, all ideas of the person loved. Busy yourself so effectually about other matters as to compel you to withdraw your feelings from this person, and above all, form

other friendly relations. There is no cure for lacerated affection equal to its transfer. Stop its flow you cannot, should not; you can only direct it into another channel. Find other and better objects on which to expend it, and, especially, array REASON and CONSCIENCE against friendship. When your affections revert to their former object, bring them back by placing the motive for their withdrawal before the mind. Intellect and the moral affections should reign supreme. THEY can govern the feelings—should govern them all<sup>211</sup>. And every one should train his feelings to obey their normal dictates.

These remarks will apply particularly to those who have fallen in love injudiciously, and wish to tear their affections from those on whom they have been improperly or unwisely placed. To such they will be found invaluable; as also to those who lose friends, children, or beloved companions. Let the dead BE dead. To mourn over their decease does not benefit them, but it is ruinous to your health and mind, as well as injurious to the faculty thus lacerated. And the more you dwell on this loss, the more you sear this element of your nature. Beware of this laceration, and avoid it by banishing its cause from your mind, and diverting your attention upon other objects. Be the PHILOSOPHER and CHRISTIAN<sup>211</sup>; and thus shelter yourself from that merciless storm which threatens to drive you to distraction, and wreck soul and body on the fatal shoals of stranded affection. But more of this under Vitativeness.

#### 228. CULTIVATION IN CHILDREN.

The young form attachments much more readily than adults, because this social element has not yet been blasted and calloused by oft-repeated disappointments consequent on the treachery of supposed friends, or by long separation from the companions of youth.

O I admire this innocent cordiality and gushing reciprocity of youth. They do not eye every candidate for their affections with a suspicious "I'll watch you, my man." They do not consider "every one a rogue till they have proved him so

be true," but confidently regard all as true friends till they prove traitors. Give me the cordiality of youth rather than this case-hardening of maturity, and especially of business scrutiny. Rather be burnt by the fire, time and again, than have no fire by which to warm the frigid soul. Let my children be true to their natures, not seared by the contracted maxims of the world. Let these delightful feelings be cultivated in them. Especially let this idea of CASTE<sup>226</sup> not be instilled into their susceptible minds. Let them never be interdicted from associating with other children on the score of poverty. And let children be furnished with playmates. The full development of their moral natures requires friends, as much as that of their bodies requires bread. Why not, since both are primitive instincts?

#### 229. CHOOSING ASSOCIATES FOR CHILDREN.—SCHOOLS.

Yet the utmost pains should be taken by parents to choose playmates of the RIGHT CHARACTER. Since the power of friendship over character is thus potent<sup>221</sup>, let it be for GOOD. No words can express the injury sustained by playing with improper associates. Take an example from our public schools. If one scholar swear, all become familiar with oaths and hardened by them. If one be vulgar, the whole school learn the language of coarse obscenity. And the propagation of vice by this means is unaccountably great. Parents, be warned; for you can hardly find a common school throughout the land to which, at least, one bad, vulgar scholar does not go. A hundred times have I been shocked at their bawdy ribaldry; and to see naturally innocent, modest girls play on equal terms with such boys, become corrupted by their manners, and familiar with their conversation and conduct, is really most sickening and heart-rending. Parents, do consider this matter.

"But what can we do? Our children must not stay from school and grow up ignoramus," is the answer. Better this than that they become contaminated, perhaps corrupted, by those vices too prevalent in school—much more so than parents even imagine possible. But the remedy consists in that HOME



education and MATERNAL instruction urged throughout these volumes as an unequivocal ordinance of nature<sup>222</sup>.

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## UNION FOR LIFE.

"The silken tie that binds two willing souls," and makes "of them twain one flesh."

### 230. DEFINITION, LOCATION, ADAPTATION, AND CULTIVATION.

DUALITY, or EXCLUSIVENESS and PERPETUITY of conjugal love. Its organ is located between Adhesiveness and Amativeness. A female friend of the author, who loves her husband most devotedly, experiences, whenever she expects him to be absent a few days, a severe pain in this organ. That is, the painful action of this faculty causes tenderness and pain in its organ.

ADAPTATION.—Duality of love and wedlock is clearly an ordinance of nature. This point is established in the author's works entitled "Matrimony," and "Love and Parentage," and the whole subject of love and marriage fully discussed, so that repetition here is not necessary. Conjugal affection is the distinctive function of this faculty. Those in whom it is large, active, and reciprocally fastened upon each other, love to be always together; cannot endure to be separated from each other; feel that the time spent away from each other is so much of their existence virtually lost; experience that perfect blending and oneness of soul which constitutes pure love, and the spirit and essence of marriage; desire to caress and be caressed; are completely wrapped up in each other; regard any division or sharing of this love with any other object as perfectly abhorrent and sacrilegious; feel perfectly satisfied with and devoted to each other; and are so perfectly one, so wholly wrapped up in each other, as cordially to surrender and accept the rights of marriage. It is stronger in females than in males, which coincides with the far greater intensity and durability of woman's love than of man's.

This faculty suggests many most interesting and valuable truths to lovers and the married, for a full presentation of which the reader is referred to "Matrimony," and "Love and Parentage."

## 4. INHABITIVENESS.

“HOME, sweet, sweet home; there's no place like home.”

## 231. DEFINITION, LOCATION, AND EFFECTS ON CHARACTER

LOVE of HOME, and the DOMICIL of childhood and after life, attachment to the PLACE where one lives or has lived, and unwillingness to change it; desire to locate and remain permanently in one habitation, and to own and improve a homestead; patriotism. LOCATED an inch above Philoprogenitiveness<sup>219</sup>, or beneath the junction of the upper lamdoidal sutures and the two lobes of Adhesiveness<sup>224</sup>.

LARGE Inhabitiveness loves the old family homestead; “that moss-covered bucket which hung by the well;” the scenery, trees, shrubbery, forests, playgrounds, paths, fences, and even stones of childhood and youth; and often, through life, thinks on them with delightful sadness, and loves to revisit them; desires always to sleep in the same bed, occupy the same seat at table, and have everything remain as it was, or else to improve it; feels lost and forsaken when away from home, and especially till a room or temporary “abiding place” is selected; and strives to render home as pleasant and happy as possible. It also loves country and desires to serve it. When very large, and thrown into an abnormal state by absence from home, it produces that terrible mental disease called the home-sickness, so common in those who leave home for the first time, and said to be so prevalent among the Swiss. The inhabitants of hilly districts generally love their “mountain homes” better than those of level countries.

SMALL Inhabitiveness cares little for home or its associations, improvement, or pleasures; and is as well contented in one place as in another.

## 232. ADAPTATION AND CULTIVATION.

The advantages of having a permanent HOME, and the evils and losses consequent on changing it, are each very great. Proverbs say truly, “Three moves are as bad as a fire,” and “A rolling stone gathers no moss.” The estimated annual

cost of moving in New York city alone, on the first of May, is twenty-five thousand dollars, besides all the other movings of the year, the wear, tear, and breakage of furniture, and the vexations and losses necessarily attendant on it. Those who have homes of their own, be they ever so homely, are comparatively rich. They feel that no crusty landlord can turn them homeless into the streets, or sell their furniture at auction for rent. Quarter-days come and go unheeded, and the domestic affections have full scope for delightful exercise. Every married man is bound by this inhabitive law of his nature, as well as in duty to his family, to own a house and garden spot; and every wife is bound, by the same law and duty, to render that home as happy as possible. A home of our own is also indispensable to the full enjoyment of the other domestic affections and the comfort of the family. The prevalent practice of renting houses violates this law and arrangement of man's domestic nature, and must necessarily produce evil to both owner and tenant.

Inhabitiveness can be cultivated by having a home, and staying much at home; by improving that home in setting out fruit-trees and shrubbery, multiplying conveniences about it, and indulging a love of home as our home. Moving often, by tearing us away from the place which has become endeared to us, interrupts and pains this faculty, and thus hardens, sears, and enfeebles it. Children should, if possible, be brought up in one house, and their home should be rendered delightful. Children who have lived in one dwelling, and especially on a farm, till fifteen years of age, generally have this organ large; whereas it is small in those who have lived in different places during childhood. This shows the importance of cultivating it in children, and says to parents, in the language of nature, "Make as few moves as possible, and generally keep your children at home."

## 5. CONTINUITY : OR, CONCENTRATIVENESS.

## 233. DEFINITION, LOCATION LARGE AND SMALL.

UNITY and CONTINUITY of thought and feeling ; APPLICATION ; ability and disposition to attend to ONE, and ONLY one, thing at a time, and to COMPLETE that before turning to another ; FIXEDNESS of attention ; a plodding, poring disposition ; prolixity. Located above Adhesiveness and Inhabiteness, and forming a semicircular arch—like a new moon, horns downward—over them.

LARGE Continuity engrosses the whole attention upon the one thing in hand till it is finished, and is confused if interrupted or diverted ; cannot readily change from one business or subject to another, but loves to pursue the same regular and fixed train of operations ; has the power of connected application to one and the same thing ; is often prolix and tedious ; takes some time, in speaking, to get to the point, and then dwells a good while upon it ; and cannot endure to dash off anything, but desires to be thorough and complete in all mental and manual operations. This faculty does not CONCENTRATE the mental operations, but simply keeps them from wandering—does not secure INTENSITY in the mental operations, but rather expands and dilates them, and though it keeps the mind upon a given thing a long time, yet it prevents doing much in a short time.

SMALL Continuity allows us to go rapidly, like the humming-bird, from thing to thing, and from one kind of business to another ; to learn and do a little of almost everything, yet not much of any one thing ; to turn our hands, Yankee-like, to a variety of pursuits with success ; gives a “NOW or NEVER” cast of mind, together with versatility of talents ; allows rapid transitions from one class of feelings to another, together with strong currents and counter-currents of emotion ; with an active temperament, thinks and feels intensely on subjects, but not long on any one thing at a time ; perceives and learns quickly, and does admirably what can be done on the spur of the moment, yet dislikes to con over things ;

may be brilliant, yet is not thorough ; and does off-hand, or not at all.

234. ADAPTATION AND CULTIVATION.

Many of the operations of life, some kinds of business, and especially the acquisition of knowledge, require the continued, united, and patient application of the faculties TO ONE THING AT A TIME. Firmness gives perseverance in our general plans, opinions, etc., while this organ is adapted to the minor operations of the mind for the time being. Without this faculty the mental operations would be extremely imperfect, deficient in thoroughness, and too vapid and flashy. Yet its absence may be advisable in some kinds of business, as in the mercantile, where so many little things are to be done, so many customers waited upon in a short time, and so much versatility of talent is required.

The whole cast and tenor of the American character evinces an almost total deficiency of this faculty, and accordingly, in ninety-nine in every hundred of American heads this organ is small. This error is enhanced by our defective system of education—especially by crowding so many studies upon the attention of children and youth IN A DAY. In our common schools, a few minutes are devoted to reading, a few minutes to spelling, a few more to writing, a few more to arithmetic, etc., etc., all in half a day. By the time this faculty has brought the faculties required by a given study to bear upon it, so that it begins to do them good, the mind is taken off, and the attention directed to another study. Hence Americans are proverbially superficial. They are content with obtaining a smattering, running knowledge of many things, yet rarely go below the surface. A bird's-eye glance satisfies them. This is wrong. When the mind becomes engaged in a particular study or train of thought, it should be allowed to REMAIN fixed without interruption until fatigued. And I am of the opinion that not more than one, at best only two studies or subjects should be thrust upon the mind in a day ; and that a SINGLE study at a time should be made THE study, and the others recreations merely. Make thorough work of one study, and then of another.



To diminish this faculty, fly from thing to thing. Read a paragraph here, and a scrap of news there. Get a mere smattering of one thing after another, but dwell on nothing. Pick up information here, there, everywhere, but let it be a little of everything, yet not much of any one thing. Go into a store or engage in some thing where there is a great variety of things to be attended to in quick succession, each of which requires but an instant, to be followed by another. Poke iron after iron into the fire so as to compel yourself to divert your attention from one thing to another without cessation.

But to cultivate this faculty pursue the opposite course. Fix the mind, and keep it fixed, on one single subject for a long time, and avoid interruption and transition. The weavers in our factories usually have it large, because their whole attention is required to one and the same thing, hour after hour and day after day <sup>213</sup>, and if you wish to cultivate it you must seek some business, or do something which will compel you to keep your mind upon one and the same thing hour after hour and day after day for years. Force of will may do something, but this will do vastly more. In short, EXERCISE the faculty <sup>214</sup>. These remarks also show how to cultivate it in children. Scholars, taught by teachers who have Continuity large, are apt to have it large also. A Mr. Morris, who stands deservedly high as a teacher, in New York, has this organ very large, and two-thirds of his scholars have it above moderate; whereas, in ordinary scholars, the tables are reversed. On expressing surprise at this, and asking for an explanation, the answer satisfied me that his having called it into continual exercise in his scholars was the cause of its unusual development.

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## A. VITATIVENESS.

### 235. DEFINITION, LOCATION, AND ADAPTATION.

DESIRE to EXIST, love and tenacity of LIFE, and DREAD of death. Located very near the opening of the ears, or partly between and behind them, and between Combativeness and

Destructivess. As no engraving can well illustrate its position, none is given.

ADAPTATION.—Life is sweet. By a law of things, all that lives clings to existence with a tenacity far greater than to all else besides. Happiness being the one end of universal nature, and existence the cord on which all enjoyments are strung, its breach is their destruction ; to prevent which nature has wisely and most effectually guarded life by implanting in all that lives a love of it far surpassing all other loves combined. What will not this love prompt us to dare and do for its preservation. Nor do any of the “wonderful works” of nature surpass in beauty or efficacy this desire for prolonging life and its joys.

Death is also constitutionally dreadful. That same rationale which renders life thus sweet, that it may be preserved, has also rendered death proportionally abhorrent, that it may be avoided. How terrified, how frantic, the docile ox is rendered by the sight of blood or apprehension of slaughter. The sluggish swine, in view of death, how resolute, how fierce ! The hunted stag, when fleeing for his life, what swiftness, what mighty leaps, what desperate exertions—nor surrenders till all the resources of his nature are completely exhausted. Corner that placid, fireside puss, and attempt to kill before you bind or stun—what yells, how desperate, how terribly fierce, and what tremendous exertions !\*

Man, and even timid woman, threatened with death, yet retaining power to fight for life—what well-directed, mighty, and protracted exertions of body and mind, what superhuman sagacity, what terrible ferocity ! What but impossibilities are not surmounted ! What terrific looks ! What agony of despair ! Who can stand before his wrath ! What fiend more malignant ! All produced by that fear of death which is only the love of life, and both the means of its preservation. How great the end ! How appropriate and efficacious the means ! But for some such ever vigilant sentinel of life, it would be destroyed, daily and hourly, if we had so many lives to live.

\* Does not this law interdict the slaughter of animals for food ?

Some such mental faculty is absolutely indispensable to the preservation of life.

This faculty also contributes essentially to the preservation of life by creating a resistance to disease. Thus two persons, A. and B., exactly alike in constitutions, kind of sickness, and all other respects, except that A. has Vitativeness large, and B. small, are brought near the grave. A. loves life so dearly, and clings to it with such tenacity as to struggle with might and main against the disease, and he lives through it; while B., scarcely caring whether he lives or dies, does not stem the downward current, does not brace himself up against it, but yields to its sway, is borne downward, and swallowed up in death. An illustrative anecdote.

A rich maiden, who had already lived twenty years longer than her impatient heirs desired, finally fell sick, and was evidently breathing her last. But, overhearing one of her by-standing heirs congratulate another that she was now dying, so that they would enjoy her fortune, and feeling indignant, replied, "I won't die; I'll live to spite you;" meanwhile putting forth a powerful mental struggle for life. She recovered and lived many years, evidently in consequence of the powerful determination to live thus called forth. The rabbit surrenders life in consequence of a slight blow, which the rat, tenacious of life, scarcely minds. In the latter, Vitativeness is large—in the former, small. It is very large in king-fishers, and all who have shot them know how hard, though wounded, they are to kill. Other things being equal, the larger this organ the more energetically we resist disease, and the longer we live. Hence physicians wisely attempt to keep the expectation of life in their patients, because they know how effectually hope of life promotes recovery.

#### 236. ITS CULTIVATION.—DREAD OF DEATH.

This faculty should, then, by all means, be cultivated. So important a means of warding off the fatal termination of disease should be cherished by all; so that, to cling to life with a tenacity however great, is not a sin but a VIRTUE. Indeed, the more we love it the more we fulfil a paramount duty to

ourselves and our God. This faculty, like every other, was given us to be EXERCISED. Is not the preservation of life one of our first and highest duties, and its wanton destruction, as in suicide, murder, and even the injury of health, most wicked? We should cling to life with the grasp of desperation, not hold it loosely or surrender it willingly. We should daily and habitually cherish a desire to live, not encourage a willingness, much less a desire to die—for such feelings do more to INDUCE the death desired than can well be imagined, and are therefore directly suicidal, and hence most criminal.

“But shall we not hold ourselves in readiness to ‘depart hence,’ and be with God whenever he calls us? Is not this a paramount Christian duty?” God will never “call” you till you have so far outraged the laws of health as to prevent your enjoying life, or else till your worn-out bodily powers sink gradually down, under the weight of years, into the rest of the grave. Those who die in adolescence and the prime of life, call THEMSELVES, or are called by their fellow-men, into premature graves, and called by violated physical law, not by God. This is a SUICIDAL, not a divine call, and involves great moral TURPITUDE, not a Christian virtue. True, after life has been spent by disease or old age, such resignation to death is well; yet for those in health to cherish a desire or even willingness to die, is most wicked, because it actually hastens death—and is virtual suicide. Premature death, or rather those diseases which cause it, are dreadfully painful. Their agonies are the climax of all agony, in order to compel us to avoid them, and so prolong life. Is it then a Christian virtue to “rush upon the thick bosses” of death’s grim buckler? Is to seek what a primary instinct of our nature, for the wisest of purposes, so abhors, a merit? Does desiring to die, which is virtual suicide, fit us for heaven?

Yet in one sense death is desirable in itself and blessed in its effects. Those pains already described, as rendering death so dreadful, appertain, strictly speaking, not to death itself, but to its CAUSE—to those violations of the physical laws which INDUCE it. After life has been spent by age, or become so far impaired by disease as to preclude farther enjoyment, nature

kindly sends death to deliver us from the consequences of broken law. Death itself, especially a natural death, so far from being painful, is a most benevolent institution. Living as we do under the action of physical and mental laws, every infraction of which occasions pain, without death to deliver us from the painful consequences of laws ignorantly or carelessly broken, we should in the course of a few centuries accumulate upon ourselves a number and aggravation of sufferings absolutely insupportable, from which this institution of death now kindly delivers us. Nor can we resist the conclusion that the very act of dying is pleasurable, not painful. Is every element of man, every arrangement of external and internal nature, promotive of enjoyment, and is death the only exception? The pains and horrors of death appertain only to a violent death, never to that which transpires in accordance with the institutes of nature, and then not to the act of dying, but to that violation of the physical laws which occasions death. VIOLENT death—rather those pains which cause it—alone is dreadful, and unexhausted life alone desirable—the former horrible, and the latter sweet, only because of, and in proportion to, the fund of life remaining. Let the vital powers become gradually and completely exhausted, in harmony with that principle of gradual decay which constitutes nature's terminus of life, and death has lost its horrors—is even a most welcome visitor, in and of itself, to say nothing of those joys into which it is the constitutional usher. Hence, infantile life being always feeble, juvenile death is far less painful than adult, and those of weak constitutions than those in robust health. As the vital powers augment, they proportionally enhance the pleasures and consequent love of life, and dread of death, yet the same inflexible law of things which causes life, after it has attained its maximum, to wane and decline with age, also proportionally diminishes both the desirableness of life and the pains and fear of death, till, like the close of day, the sun of life sets, the tranquil twilight which introduces night supervenes, and life goes out gradually, and almost unconsciously, just as twilight fades imperceptibly into night. This gradual decay and final termination of life cannot be painful.



So far therefrom, its accompanying repose, like the grateful rest of evening after diurnal toil is ended, is far more pleasurable than all the joys of life combined. That very repose, so agreeable to the old man, is the usher of death—is death itself, and as this repose is sweet, so that death, of which it is a constituent part, is still more so. Death is to life exactly what retiring to sleep is to the day. The analogy between them is perfect, only that the repose of the grave is as much more agreeable than evening rest as the day and the twilight of life are longer and more eventful than of the natural day. Nor does death supervene till this grateful decline has consumed every remaining power to enjoy in life, and suffer in death, so that to die a natural death is simply to fall asleep “without a struggle or a groan.”

Then why contemplate death with horror? As we do not dread sunset, and as twilight is the most delightful portion of the day, besides inviting that rest which is still more agreeable, shall we not look forward to the close of life with pleasure, not with pain? We should even thank God for its institution.

Yet mark : while we should not dread death itself, we should look with perfect horror upon all those violations of the laws of health which hasten it. Obey these laws and you completely disarm death of all its horrors, and even clothe it in garments of loveliness. And this is the fatal error of mankind. They regard death with perfect abhorrence, yet disregard and perpetrate its CAUSE—those violations of law which hasten it. The object of this horror should be reversed. We should love death itself, but words are powerless to portray the repugnance with which we should contemplate every abuse of health, everything which tends to hasten death. Ye who dread this king of terrors, OBEY THE PHYSICAL LAWS, and you disarm him of every terror, and render your worst enemy your best friend. In short, let us all love life with our whole souls, and cherish it as our greatest treasure—as the casket of all our treasures. Let us neither do, nor for a moment tolerate, the least thing directly or indirectly calculated to impair health, and thus shorten and enfeeble life, but do all in our power to promote

both. Let us shrink back horror-stricken, as from the poisonous viper, from every species of animal excess and indulgence in the least injurious, and love God as we love life—his most precious gift.

This scaring people by telling them that they may die soon, is therefore both foolish and wrong. They will die soon if they kill themselves or are killed, not otherwise. God will never take their life except by old age. Telling them so will render them careful not to commit suicide by breaking the physical laws, whereas telling them that God may single them out and pierce them with the arrows of death, is virtually telling them that God may violate his own laws<sup>24 26 27</sup>. And this making death a great scarecrow hastens it<sup>125</sup>, and also implants a feeling of horror which haunts many a poor victim through life. Teach men to shudder at and avoid the CAUSES of premature death, not death itself.

#### 237. THE DEAD AND THEIR INTERMENT: MOURNERS.

That repulsion with which most people look upon the dead, is weak and painful. The ravages and pains of disease generally stamp a most repulsive and ghastly impress upon the corpse, and this is the probable origin of the dread occasioned by the sight of them; yet, as just seen, this is the consequence of their disease, not of death itself. The dead will not hurt us; then why fear them? Besides, their bodies are not them. Their spirits are themselves<sup>19</sup>, and these are gone. Their flesh and material form are only the ORGANS or tools by which they manifested their minds while alive—are the outer garments they wore, and should not therefore be an object of dread.

A single consolatory remark to those who shudder at the idea of being devoured by worms. This is palliated, if not obviated, by the fact that as our bodies are wholly insensible as well as useless, it will not matter in the least to us whether all alive with worms, or eaten up by beast, or what becomes of them; and secondly, nature is a perfect economist. She allows nothing to go to waste. The dead tree decays, enriches the land, and thus does good. All vegetable, all animal offal is converted, by this all-pervading law of decay, into

manure to re-enrich the earth, and re-enter into the formation of life<sup>249</sup>. Shall, then, the human body be exempt from this law? After our bodies have become wholly useless to us, why not be even glad that they can be converted into food for other forms of life? Why not gladly let nature "save the fragments, that nothing be lost?" Nature compels their dissolution, and thus their burial. Then let other orders of beings enjoy what we cannot. Let this great doctrine of economy be fulfilled in us after death, as it is in all else that lives.

And the modern suggestion of cemeteries—of rendering burying-places agreeable—is unequivocally excellent. Let it be encouraged and universally adopted.

Nor should we grieve inconsolably over the loss of dear friends and children. Does our grief benefit them?—or benefit ourselves, even? That their death is heart-rending, is admitted; yet, after they are once dead, what remains to us but to derive all the good we can therefrom, and suffer as little evil? Pining over their loss is more directly calculated than almost anything else permanently to disorder the nervous system, and break down the health. Nor is it suspected how many hasten their own death by grieving over that of their friends. This, as already seen, is **WRONG**—is partial **SUICIDE**<sup>236</sup>, and should never be allowed. Shall we kill ourselves because they are dead? Shall we inflict upon our friends, by hastening our own death, the same evils their death has inflicted on us? Shall we continually irritate the wound, and thus keep it fresh? Rather heal it up, and learn therefrom these two great practical lessons it teaches—first, to hold our own lives and healths as most **SACRED**, and spare no pains to prevent their injury and enhance their power; and, secondly, to cultivate those higher and holier emotions which shall fit us also to die. **SUCH** a lesson should by no means be allowed to pass unheeded, yet it should inspire within us longings after a higher and holier state of moral excellence, as well as loosen our grasp on earth as such, not break down our health and weaken our minds.

Yet when death transpires in harmony with the ordinances

of nature, that is, after the vital powers are fully spent, we shall not feel like grieving even for a lost parent or companion. Then let us all religiously PRESERVE OUR HEALTH till we die a natural death, so as thus to escape all the agonies of premature death, and not torment and injure our friends with grief for our loss. To repeat, be entreated, dear reader, to PRESERVE HEALTH by rendering strict OBEDIENCE TO ITS LAWS.

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## 6. COMBATIVENESS.

### 238. DEFINITION, LOCATION ; LARGE AND SMALL.

ENERGY ; RESISTANCE ; SELF-PROTECTION ; DEFENCE in general ; personal COURAGE ; presence of mind ; OPPOSITION ; DETERMINATION ; BOLDNESS ; RESOLUTION ; GET-OUT-OF-MY-WAY ; LET-ME-AND-MINE-ALONE ; RESENTMENT ; ANGER ; a THREATENING, CONTRARY spirit.

LOCATED an inch and a half behind the tops of the ears, on the line drawn to find Parentiveness<sup>219</sup>.

LARGE Combativeness imparts resolution, determination, fearlessness, and a disposition to grapple in with obstacles, and drive through whatever opposes our progress. Small Combativeness renders its possessor so amiable and good as to be good for nothing. The idea that this faculty renders those who have it large ill-natured, surly, contentious, contrary, fault-finding, pugnacious, rowdyish, and inclined to "knock down and drag out," is incorrect. That it often does all this, and much more to the same effect, is readily admitted ; yet these are its PERVERSIONS, not its legitimate functions. Its precise nature and office are disclosed by its

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If man had been placed in a state of being in which not only everything he requires had been furnished, paradise-like, at his hands, but also which required no tilling, and no effort whatever in either the physical or moral world, this faculty would not have been needed, because it would have had nothing to do. But, so far therefrom, he is placed in a state

of being which requires a perpetual struggling against the winds of opposition and the tides of difficulty. We were placed here to "till the earth and to keep it;" and in what does this consist but in removing a constant succession of opposing obstacles, and a constant coping with physical obstructions? Even at manual labor, those without Combateness would not earn their salt, because they take hold of everything, if they take hold at all, with an "O I can't if I try!" which prevents even their trying, and renders them inefficient and helpless. But large Combateness creates an "I-CAN-AND-I-WILL," which lays hold of everything with a courage and determination which will not submit to be foiled—which jerks everything undertaken right straight along in double quick time, just as the steam-car does the train. Thus, if only a log is to be lifted or a stone removed, large Combateness catches hold of it and hurls it out of the way, with a "that's nothing," "I can do more than that;" while small Combateness waits, and looks, and considers whether it can be done, and finally gives it up as impossible. This organ is intimately connected with the hands, whence those in whom it is large, when they do strike, strike much harder than they suppose, because of that vim and might which this faculty imparts to the blow.

In the moral world, too, obstacles are to be overcome. Men are not angels. To accomplish or enjoy, we must push our projects straight through an almost unbroken series of obstacles, and urge our way along through life. The tame and passive can never do, become, or enjoy, anything, but will be a burden to themselves and those on whom they depend. Those who want anything in this life must help THEMSELVES to it, or go without it; and those who require protection must protect their OWN interests. Other people have their hands full of their own affairs. Thus, a pusillanimous boy is imposed upon. He cows down and snivels out, "I'll tell ma!" yet before "ma" can take his part, the aggressor is off. But this organ gives that determined energy which says in act, and which all understand perfectly, "Take care how you invade my rights;" "know that I'm no chicken."



Its influence on the voice in conversation and public speaking is in keeping with, and illustrates, this its general force-imparting influence on the character. Large Combativeness is to words and their enunciation what a full charge of powder is to a ball, namely, it hits each word a propelling thump as it comes out, and expels it with such force as to strike the auditors, as it were, with unction and emphasis, so as to command attention, and make and leave a distinct impression; whereas small Combativeness lets the words drawl slowly and fall tamely at the speaker's, or rather whiner's, feet. Its influence on the style of writers is similar, and it causes both writer and speaker to use words of a harsher and more positive import. Much of that positiveness of manner and boldness of expression usually attributed to self-esteem is caused by this faculty.

Its influence in urging forward the truth, driving reforms, and exterminating existing evils, may be inferred from its other influences on character as just explained. No man can be a reformer without it. Those in whom it is deficient are as tame and powerless in the intellectual and moral world as in the physical. In short, when large, it infuses into all its possessor says, does, and is, a spirit of boldness, daring, resoluteness, courage, vigor, tone, efficiency, defence, unflinching determination, defiance, and LET-ME-AND-MINE-ALONE, as well as GET-OUT-OF-MY-WAY, which wards off all imposition, breaks through all opposition, and overcomes all obstacles.

A faculty thus indispensable to success should by all means be cultivated; for what can you accomplish or become without it? And to develop it, EXERCISE it. Never indulge an "I can't." Never allow yourself to be beaten, provided you are right—a point which you should determine upon before you begin. Do not be so faint-hearted as not to try, but make a bold—though always judicious<sup>250</sup>—push, and then follow up so energetically as to carry all before you. None of this tame pusillanimity which palsies effort, but be resolute. Do not stop to enumerate all the little obstacles in your path, but carry them by storm. And speak out as fearlessly and emphatically as though you MEANT all you said, and intended to

make others feel it. Not with impudence, but with force. And carry this state of mind throughout all you say, do, and are

Especially to cultivate this faculty, strengthen the body, and tone up the general health, directions for which were given in "Physiology;" because whatever strengthens it thereby invigorates the brain<sup>210</sup>. As to fever the body inflames and perverts the propensities<sup>209</sup>, so to improve the former strengthens but does not vitiate the animal organs.

Combateness often requires to be thus cultivated in children and youth. When a child breaks down under trifling obstacles or opposition, and cries when scolded or told to do different things, or considers molehills mountains, and gives up easily to difficulties, or when a young man waits and hesitates as to what kind of business to engage in, or, after he has chosen his profession, sits down and waits for business to come to him, or is disheartened and always telling under how many disadvantages he labors, or how others impose on him, this organ in both requires to be cultivated. And to do this, never break down upon them, or find fault, or tell them how much better if they had done thus and so, but encourage them in regard to the future. Keep them doing, and tell them they can if they only TRY. As long as you do it all for them, they will do nothing for themselves; but so manage as to COMPEL them to rely on THEMSELVES, and elbow their own way along through life. Even to provoke such will not do them much damage, provided you do not carry it so far as to break down and subdue their spirit, but only just far enough to make them resent the imposition. Indeed, I have often seen people made much better by being maddened—seen their pains, headaches, and other physical and mental maladies dispelled by effectually rousing a combative, self-protecting spirit.

To overcome, this is its specific function. Hence, to increase its action encourage them to overcome something. Do not give them so much to do as to dishearten them. Rally their courage. Tell them they can do it if they try. Show them that by putting the matter right through they will gain this and that desirable end. Above all things, do not wait on

them in little matters, or fuss over them, or baby them, or let others do for them, but incite them to fall back upon their own energies, and consummate their own wishes and purposes. And when such, or almost any children, fall or hurt themselves, instead of picking them up, let them pick themselves up, unless severely hurt, and instead of sympathizing or condoling piteously with them, encourage them by telling them it is only a trifle, to not mind it, but to jump up and try it again. To pity them makes them think their misfortune is greater than it is, and predisposes them to break down under trials, whereas, since all are exposed to reverses or calamities, children should early be fortified against them by being encouraged to bear up with heroic fortitude against the minor reverses of youth. Pity rather breaks them down and discourages, whereas fortitude to buffet adversity manfully is a most essential element of success and happiness, and should be infused into them from the cradle all along up through life.

Though Combativeness, in its normal function, should often be encouraged in children, fretfulness, temper, contention, wrangling, hating, and this whole class of mental operations are *PERVERSIONS* of this faculty, and therefore wrong<sup>208</sup>. This brings us to discuss

#### 240. ITS ABUSES AND DUE REGULATION.

When excessive, or perverted, or not governed by the higher faculties, it degenerates into pugnacity, gives a quick, fiery temper, and engenders contentious, ungovernable, fault-finding, cross, and ugly feelings and conduct, and sometimes leads to rowdyism, fighting, mobocracy, tumult, etc. From its excessive or perverted action spring most of the bickerings, contentions, law-suits, wranglings, threatenings, animosities, litigations, abusiveness, polemical discussions, wrath, ill-temper, etc., which prevail in society. This is also one of the faculties which curse and swear, of which, however, hereafter.

The contentious are necessarily unhappy, and quarrelsome children are a torment to themselves and to all around them; but "blessed are the peace-makers" for they shall enjoy life. Have readers never noticed how much more agreeable and

happy their own feelings and those of the whole family, when a child is mild, pleasant, sweet in looks and words, and good-humored, than when the same child is cross, ugly, fretful, spiteful, disobedient, hateful, and crying half the time? In other words, predominant Combativeness renders its possessor and all around unpleasant and unhappy.

The usual conduct of parents to their children is calculated to excite this organ in the most direct and powerful manner, "and that continually," rather than allay it. Most parents fret, or scold, or blame, or punish their children daily and almost hourly, and that, too, for things either harmless in themselves, or else perfectly right. For example: children, as is perfectly natural, make a great noise, both with their tongues and feet. This is as it should be. Without action, they die; and nothing contributes more to the development of the child's body, and thereby of the mind, than the noisy plays and prattle of youth. Talking incessantly, hallooing, etc., inflate the lungs, and increase the circulation of the blood, besides developing the muscles<sup>145</sup>—functions of the last importance to them, and for which nature has amply provided in the restlessness and talkativeness of their natures. And yet, fifty times in the day, all their innocent prattle and healthful play are broken in upon by parents and teachers, in a combative spirit and tone—"Oh, do hush your eternal clatter!" "Stop that noise yonder, or I'll give you something to make a noise about," (chastise you,) or, "Do be still, children, you'll make me crazy;" or, "There, now sit down, and sit still! If you stir, or make another bit of noise for an hour, I'll punish you," or some similar threat or imperious command. As well punish them for breathing, as for talking or playing boisterously. They cannot avoid the latter any more than they can stop the former. They should not stop. They are but yielding obedience to an irresistible law of their natures, and should be encouraged and facilitated rather than repressed. If they are in your way, let them go out of doors to romp and prattle there: but do not, I beseech you, continually irritate their tempers, by requiring of them what they cannot and should not perform, and then blame or punish them for disobedience

A child takes hold of a table spread, and thoughtlessly pulls it along till a dish or two falls off; for which he is severely punished, though he intended no harm. Or it is told to bring a tumbler of water, or something else, in doing which it slips down and breaks a dish, or does some other damage. Your own Acquisitiveness is wounded by the loss, and your Combateness excited, which makes you scold, whereas you should pity. Thus it is that children are blamed for a thousand similar things constantly occurring, when entirely innocent, or deserving commendation. This finding fault just because they do not know how to do things exactly to suit you, or because it is not done exactly as you wish, excites their Combateness<sup>215</sup> and reverses their Conscientiousness, hence they, too, grow up to find fault, and be ill-tempered. Their Combateness is kept in a continual ferment, and consequently becomes morbidly and permanently active, and so breaks forth continually upon themselves and even upon inanimate objects.

Or, it may be, that a child hits its toe against a stick, stone, or chair, and falls down and hurts itself. The over-tender mother catches up that which caused the child to fall, and whips or scolds it for hurting "itty sissy." The next day, another child occasions pain to "itty sissy," and she, following the example set by her parent or nurse, of punishing what gives it pain, beats the other child, and gets beaten back again, and a regular quarrel ensues; whereas, if the parent had but taught lessons of forbearance and forgiveness rather than of revenge, the disposition of the child would have been sweet and amiable.

Some, whose Mirthfulness and Combateness are active, take pleasure in teasing children, just to witness their angry and saucy retorts. This is most pernicious. Children should never be plagued. Parents, if you love your families, remonstrate with those who provoke your children, and if they do not desist, dismiss them. On no account should you suffer the tempers of your children to be permanently soured, and their moral feelings lowered, by being tantalized. Children get much of their ill-temper from being plagued.



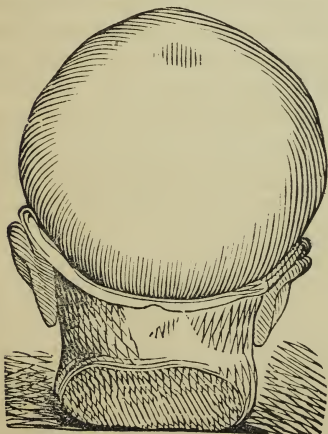
## 7. DESTRUCTIVENESS, OR EXECUTIVENESS.

## 241. DEFINITION, LOCATION, LARGE, AND SMALL.

FORCE ; EXTERMINATION ; INDIGNATION ; SEVERITY ; HARSHNESS ; STERNNESS ; WALK-RIGHT-THROUGH-ATIVENESS ; disposition to DESTROY, TEAR, BREAK DOWN, CAUSE PAIN, and CRUSH whatever obstructs its path.

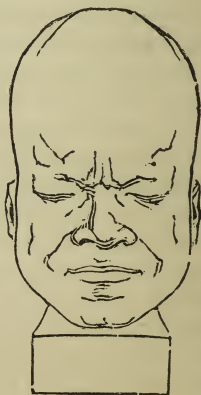
LOCATED above the upper junction of the ear with the head, and extending about an inch above this junction. It runs from Combativeness forward. The line drawn from the eyes through the tops of the ears <sup>219</sup>, passes through the centre of this organ. It is large in the accompanying engraving of Gotfried, who poisoned her own parents, children, and husband—thirteen in all—but small in that of Eustache, who saved his master from the St. Domingo massacre, spent all his means in doing good, and received a gold medal as a token of his exalted virtues.

DESTRUCTIVENESS LARGE.



No. 7. GOTFRIED.

SMALL.



No. 8. EUSTACHE.

Large Destructiveness imparts hardness, harshness, force, sternness, severity, and a disposition to break through or exter-

minate all obstacles ; renders its possessor fearful when provoked ; and delights in destroying whatever requires destruction, as well as endures and inflicts pain ; while small Destructiveness can do neither, but is pusillanimous and inefficient, and shrinks from the sight and endurance of pain. Its function will be rendered still more clear by its

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Universal nature is one grand and perpetual process of destruction ; and to this process Destructiveness is adapted, and adapts man. Moreover, for the wisest of reasons, man is governed by laws<sup>5</sup>. But without pain attached to their violation, to deter from repeated infraction, half their present sanction would be wanting<sup>6</sup>. In this permission and existence of pain, Destructiveness has its counterpart, and to it adapts mankind. Many things also require to be destroyed. Thus, before we can till the earth and gather the comforts of life around us, trees must be felled, the land cleared, broken up, and subdued, and many noxious things exterminated. Without this faculty, even grain could not be gathered, or fruit plucked, or any important end of life attained. The requisition for its exercise in the moral world is still greater, as without it no evil could be exterminated, no good could be effected. Its improvement, therefore, becomes as important as this function is indispensable.

In effecting such cultivation, bear in mind that great principle of inter-relation existing between the body and the base of the brain<sup>210</sup>. To fever the body irritates this organ, and to invigorate the former imparts tone and power to the latter ; so that to improve the health—directions for doing which will be found in Vol. I. on Physiology—is the natural and most effectual method of imparting tone and power to this faculty. This means also promotes its normal and virtuous exercise<sup>208</sup>, while to inflame both the body and this organ by heating meats and drinks, or by tantalizing others, killing animals, or causing pain, occasions its abnormal, and of course depraved, action. Its legitimate office being to destroy nuisances and break through difficulties, it can be developed by

cultivating force and executiveness, by breaking through obstacles, and throwing yourself into those situations where you are obliged to cope with difficulties. Take the rough-and-tumble of life with a zest, and put your plans straight through all that opposes them. Exercise it under Conscientiousness in moral indignation against the wrong, and in urging forward the right. Stand by the innocent. Brace yourself against the guilty. Exercise this element in these and similar ways, and its tone and vigor will improve; but never allow yourself to indulge a weakly, inefficient spirit.

To develop this faculty in children, put them upon their own resources, encourage them to help themselves; and instead of doing for them those thousand little services which mothers so generally perform, let them do for themselves or go without. Push your inefficient son out into the stream of life to buffet for himself its winds of difficulty and waves of opposition, and while you stand by to encourage him to keep his head above water, and to raise him in case he should sink, let him do all his own swimming. Make him hoe his own rows and fight his own battles. In short, place the natural stimulants of this faculty before it, and you can soon inspire him with all needed force and energy.

#### 243. ITS DUE REGULATION AND RESTRAINT: SWEARING.

But this faculty is generally too large, relatively, and also abnormal in function, and therefore requires a hundred-fold more regulation and restraint than cultivation. Most mankind are too harsh, vituperative, bitter, sarcastic, and even cruel, revengeful, and malicious, and too many are warlike and murderous—all perversions of this faculty. Most of that animosity, rage, hatred, cursing, swearing, and the like, so prevalent among men, are begotten by this faculty. How can they be checked in ourselves and others?

First, by the principle of DIVERSION. When you find your wrath rising unduly in conversation or business, turn on your heel and banish the provocation, however great, by doing or thinking of something else—something which shall effectually withdraw your mind from the aggravation and consequent

anger. This dwelling on them, while it seldom obviates any evil, only still farther sours the temper and re-enlarges Destructiveness. Reflect, in addition, that the error may possibly be yours—that your enemy thinks himself wronged as much as you do, and justifies his course as much as you do yours; that to err is human; and that the cause of the dispute may possibly be on both sides; that even if he alone is in fault, yet that, as you hope to be forgiven, so you must be willing to forgive; and that very likely the fault of which you perhaps justly complain may have been caused by an irritated state of his stomach and nervous system, and the consequent preternatural and abnormal action of his Destructiveness<sup>208 210</sup>, or of yours, or perhaps that of both—that he and you may be more sick than intentionally depraved; that, even supposing the worst, to turn the other cheek is Christian, and to overcome evil with good is divine. This diversion, in connection with these and kindred reflections, will soon curb your temper, and restore a serene and happy frame of mind.

Especially never SWEAR. What are oaths and curses but expressions of wrath and vengeance? The moral sentiments never swear. Nothing but animal propensity in its worst form, and ungoverned by the higher faculties, ever feel or utter imprecations. Reference is not now had to the sinfulness of oaths as blaspheming the name of God, but to that gross animality of which cursing is the natural language. Angels never swear, only devils, or mankind when and as far as they are animal and devilish. And the more effectually one can swear, the more of an animal he is. Oaths and blasphemies are the emanations and barometers of Combativeness and Destructiveness, ungoverned by moral sentiment and intellect, and therefore the reverse of goodness<sup>211</sup>. The better any man, the less he swears; the worse, the more. And those who pride themselves in their swearing capabilities, are but vaunting and glorying in their own shame and depravity.

Above all things, do not make so consummate a fool of yourself as to curse inanimate things or dumb brutes. As though sticks and stones were to blame! What fault there

is, is yours. What is more unreasonable or wicked than damning senseless things?

Still more ridiculous and wicked for children to swear, except when they do it from imitation. To see boys try to utter oaths, and bandy each other with curses and imprecations, is shocking in itself, and shows in what society they have mingled. Yet the way to stop children from swearing is to subdue that Combativeness and Destructiveness which begets this ridiculous, depraved habit.

To RESTRAIN the Destructiveness of children is probably the most difficult, as it certainly is the most important duty connected with their education. Even very young children, in whom this organ is large, as it generally is, instinctively break, burn, and destroy, playthings, and whatever they can lay hold of, and older ones are rough, harsh, and boisterous at play, and too often evince much severity of temper with vindictiveness and violence of anger, perhaps throw themselves on the floor, and bawl lustily, or even stamp, kick, bite, strike, and foam with rage. A boy only four years old, brought up in a tavern,\* and continually teased, becoming enraged at his brother, caught up a fork and plunged it into his neck. Many parents are pained by similar ebullitions in their children, and would give the world to be able to reduce their temper, yet all their efforts only make matters worse. How can such parents manage such children?

One of the first and most effectual steps consists in employing that principle of DIVERSION already prescribed for adults. When your child becomes angry, talking to him, be it ever so kindly, only still farther enkindles his fierce wrath; and punishment, even though it ultimately subdues, only still farther re-excites, and thereby re-increase that Destructiveness which you wish to restrain. To say nothing till the fit subsides of its own accord also allows that exercise of this organ which enlarges it. But if some member of the family should set on

\* A liquor selling bar-room is the last place on earth for bringing up children, because there they see and hear all that is bad, and little good, learn to swear, blackguard, and fight, and form associations of a most ruinous character <sup>210</sup>.



foot some music, or noise, or blow a horn, or beat a tin pan, or do anything else calculated to divert attention, away he goes, forgetting alike his grievance and its cause, and this allows the inflamed organ to become quiescent sooner than any other method could do. To excite his Mirthfulness by playing with him will subserve the same important end. When the fit is over, talk to him, but of this hereafter.

NOT TO EXCITE Destructiveness should, however, be your great concern. Avoid provoking those whose Destructiveness you would reduce. Every provocation only re-inflames this organ, and the more quiet you can keep it the less strength it will acquire. The principle on which this all-important inference is based has already been fully proved<sup>214 215</sup>, and we beg parents to heed it, and put it rigidly in practice.

“But,” it is inquired, “shall we be so fearful of displeasing them as to indulge them in all their desires, and thus virtually surrender the reins of government to their caprices?” Just how far it is best to indulge them, it may be difficult to say, or, rather, must be determined by the particular circumstances at the time, yet this general principle may be taken as a fundamental guide—to indulge them in all those little matters not positively wrong or injurious in themselves; because, by so doing, you awaken or augment that love already shown to be the great means of securing obedience<sup>221</sup>. Yet we cannot profitably discuss the best mode of governing them, or, indeed, of curbing our own Destructiveness, till we have analyzed those other and higher faculties which constitute the principal means of holding abnormal propensity in check. Meanwhile, we wish effectually to re-impress two cardinal points upon the minds of parents—the first, that the more this faculty is excited and exercised the more it becomes enlarged and re-invigorated<sup>214</sup>, and therefore that children should be provoked as little as possible, and hence should be treated with mildness, leniency, and affection; and, secondly, that much of their ugliness is caused by the irritated state of their bodies and of course propensities<sup>210</sup>, so that the great means of subduing their temper, and exchanging their badness for goodness is by diet, regimen, and keeping their bodies in a normal and

vigorous state by fulfilling the laws and conditions of HEALTH, directions for doing which were prescribed in Vol. I.

To one other point in this connection special attention is invited. Parents, especially mothers, often induce a feverish state of their own nervous systems, by confining themselves within doors day after day, and month after month, without exercise, except what is too partial to be of much service, without fresh air, and in heated rooms<sup>162</sup>; eating unwholesome food, pouring down strong decoctions of tea and coffee, etc., till a chronic irritability of their nerves and brain, and perhaps a slow fever, supervene, which of course render them fretful<sup>209</sup>. Ignorant of the fact that this irritability is induced by the disorder of their own nervous systems, they blame others, while they alone are blamable. They vent these sick and sour feelings on their children, and find fault with every little thing. Being so very nervous, noise is especially painful to them, and they therefore pour out a continual dribbling of blame and anger upon their children because they are noisy, and for a thousand other things which the very nature of children compels them to do. Children feel that they are blamed without cause. This wounds and lowers their moral feelings. In harmony with a principle already presented, Combativeness in parents naturally excites the Combativeness of their children<sup>215</sup>, and the consequence is, a permanent excitement and an undue development of these organs; and all because parents violate the laws of health. Do, parents, look at this subject in its proper light, and keep yourselves well. This will induce good feeling in you, which will continually excite, and thereby develop, the moral, better feelings of your children<sup>215</sup>, and cause them to grow up under the rein of the moral sentiments.

## 8. ALIMENTIVENESS.

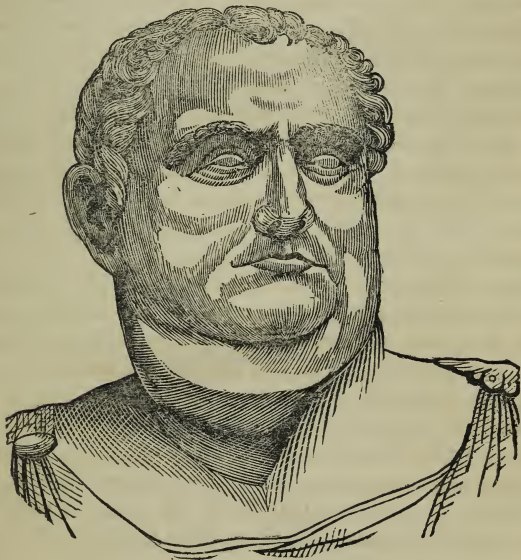
"Put a knife to thy throat if thou be a man given to appetita."

## 244. DEFINITION, LOCATION, LARGE AND SMALL

APPETITE; the FEEDING instinct; desire for NUTRITION; HUNGER, or CRAVING for food; a HEARTY RELISH for edibles.

LOCATED half an inch forward of the junction of the fore and upper part of the ears with the head. It is very large in the accompanying engraving of that notorious glutton, the emperor VITELLIUS, who had TWO THOUSAND different dishes of fish, and seven thousand of fowls, served up at a single meal,

ALIMENTIVENESS VERY LARGE.



No. 9. THE EMPEROR VITELLIUS.

and expended, on his table alone, at the enormous rate of ONE HUNDRED MILLIONS annually, till his exasperated subjects tore him in pieces; otherwise the immense opulence of the

Roman empire would not have sufficed to support his table a single year ! See the glutton, not only in the fullness before his ears, but throughout his entire physiology.

LARGE Alimentiveness gives a hearty relish for substantial, nourishing food, and, when nature requires sustenance, enjoys it more and more in proportion to the size and activity of this organ, and the need of nourishment ; loves to eat, and takes a great deal of pleasure at the table, yet does not necessarily require great QUANTITIES of food, or highly-seasoned dishes, but simply enjoys what nature requires for sustaining life and health, as to both quantity and quality. Gormandizing is often the result of its being too large, yet generally the product of its PERVERSION <sup>208</sup>, or of an inflamed condition of the stomach <sup>69</sup>, or both, and these of eating highly-seasoned, indigestible, and injurious KINDS of diet. These inflame the stomach, and its inflammation causes those hankerings and cravings which accompany dyspepsia, and cause gluttony. Let men eat plain food, of the right kinds, as prescribed in "Physiology," and if they have dyspeptic tendencies, obviate them by following the prescriptions there laid down, and the danger of over-eating is comparatively small ; yet that, as it is, nearly all now eat twice or thrice as much as nature requires, and every way very badly, was there abundantly shown <sup>65 66 67 68 69</sup>.

SMALL Alimentiveness cares little about food ; experiences little hunger even during protracted fasting ; and is comparatively regardless alike of what it eats, or whether it eats or not. Those who are so fond of nice things, and so, very particular that they must have their food cooked just to their liking or they cannot eat, are generally rendered so less by large or small Alimentiveness than by stomatic disorder, or by a finely organized temperament and consequent fastidiousness in regard to everything ; that is, by the STATE of this organ rather than by its size. But its precise function will be rendered more apparent by its

#### 245. ADAPTATION AND MEANS OF CULTIVATION.

Man is an eating animal. By a law of his physical constitution, every exercise of every muscle, nerve, and organ—

every function of mind and body—expends both organic material and vital energy<sup>28</sup>. These must of course be re-supplied, or complete exhaustion must ensue<sup>29</sup>, which would soon destroy life<sup>165</sup>. This re-supply is effected in part by the stomach. Man requires food<sup>29</sup>, and is furnished with a digestive apparatus for converting it into blood, flesh, organ, etc., whereby life is prolonged. But without some innate faculty to create a love of food, or occasion hunger, we should become so deeply engaged in our various avocations as to forget to eat, or be unwilling to spare the requisite time—even now too many do this—and thus not only forego the pleasures of the palate, but actually starve; to prevent which nature kindly implants in every human being this feeding instinct, and has so related it to the stomach, that the latter, when it requires a re-supply of nourishment, excites the former to crave food. This craving becomes louder and more imperious in proportion to the urgency with which the system requires nutrition, until finally it becomes a master passion, and renders its starving subject so desperate as to devour even his own flesh and drink his own blood, when he can obtain nothing else to satisfy its rapacious cravings. Of all forms of death, starvation is probably the most terrible, and of all our other appetites and passions, that for food, when fasting has been injuriously protracted, is probably the most desperate. Does not this law of nature give all mankind in a starving condition an “inalienable right” to food wherever they can find it? Are not those who have abundance, solemnly bound to feed those who, after having done their best to procure an honest maintenance, are unable to do so? Shall the starving Irish peasant appeal in vain for bread? Nor is any other occupation more honorable than agriculture.

To cultivate this faculty, indulge it by enjoying food and eating with a relish. Food was made to taste good and be enjoyed. Gustatory pleasure is as lawful as the pleasures of doing good, and he who cuts it short by eating too fast, or not duly indulging it, commits as much sin as he who denies to any other faculty its primitive gratification. Nor should it be forgotten that when we so eat as to gratify this faculty in the



most effectual manner possible, we thereby eat so as to feed the body in the best manner possible; and, by converse, that all injurious kinds and quantities of food curtail gustatory pleasure as well as physical and mental capabilities. Those kinds and amounts of food, and that mode of eating it, are best which relish most<sup>33</sup>; so that to eat RIGHT confers the greatest amount of general as well as gustatory enjoyment. The idea, therefore, that appetite must be denied, is erroneous. Only its abnormal, perverted, and painful exercise requires restraint or denial.

#### 246. ITS RESTRAINT AND RIGHT DIRECTION.

Few faculties are more generally perverted than this; and only one, Amativeness, stands in greater need of right direction. The Bible tells us that THE sin of our first parents consisted in EATING; and both physiology and fact attest that perverted appetite, or the enormous gormandizing of rich and stimulating kinds of food, in connection with alcoholic and other noxious drinks, cause a great proportion of the depravity of mankind. Paul meant something when he commanded, "Be ye TEMPERATE in ALL things;" nor does the Bible condemn gluttony and wine-bibbing, from first to last, for naught. Indeed, I construe its narrative of the eating of the forbidden fruit as introducing into our world "death and all our woes," to mean that perverted appetite, or wrong eating, caused the fall of man and most of his subsequent depravity and consequent suffering. But, be this as it may, one thing is certain, that the starting point of human reformation and restoration is the stomach. Its influence in inflaming the system, and the irritated state of the body as inflaming and perverting the animal propensities, has already been so effectually demonstrated as completely to establish this point<sup>210</sup>. The due regulation of Alimentiveness, then, is the great instrumentality of all self-improvement. To become good or great, men must first learn how to EAT. But having fully discussed this whole matter of diet in "Physiology," and given prescriptions for restraining this faculty<sup>70 71</sup>, repetition here is unnecessary.

The proper feeding of children is of course one of the most

important matters connected with their education. That much of their waywardness and depravity, over which their parents mourn so piteously, is caused by unsuitable diet, is a legitimate conclusion established by many laws already demonstrated. We protested in Vol. I. against their eating cakes and candies<sup>56</sup>, yet will here state the great law which should govern the diet of children. Nature's food for infants is exceedingly simple and easily digested. This teaches us that all children and youth should be brought up on plain fare, and on what is rich in nutrition, yet easily digested. Mothers cram their children from the very cradle, and, besides this stuffing, necessarily pervert their appetites by feeding them with rich food, pastry, and condiments. These, children generally reject at first, and greatly prefer simple food. Do not pervert their tastes IN THE START. Consult their natural relish. Do not give them cake which they do not love at first, and eat only because hungry, and thus form an artificial appetite for it; and so of other things. If your child be hungry, good bread will relish, and when it does not like this, let it wait till it does. We give children the same strong, hearty, highly-seasoned food which we ourselves cannot eat with impunity, whereas their stomachs are yet too weak to master them. This disorders both stomach and system, and engenders all sorts of depraved mental manifestations<sup>209 210</sup>.

Still, children should eat at table with the family, for two reasons: the one to cement their affections for their parents—than which few things are equally effectual—and, secondly, that they may learn to eat decently; for if they are kept away from the first table, they rush to the second like hungry wolves, and wrangle for the best pieces left like so many starved pigs—and thus grow up piggish at table; whereas, if they sit down with grown people, such swinish gormandizing is restrained. Yet parents who object to this course on the score of trouble while eating, need have no care in waiting on them, provided they dish out to each child its portion in the start, as the Scotch do, and let it be understood that this must suffice. The Scotch manner of feeding their children—giving them a fixed allowance of oatmeal gruel for breakfast and

supper, and vegetable soup for dinner, and only one plain dish at each meal—cannot be too strongly recommended, or, rather, commends itself in that noble race which this regimen has been the chief instrument in producing. This giving children plateful after plateful as they request, perverts Alimentiveness in the most effectual manner possible. Mothers require, more than any other preparation for training children, a practical knowledge of DIETETICS, or the best manner of feeding children, so as the most fully to develop all their physical and mental powers. Yet to prosecute this subject fully here, would take us out of our prescribed course, and will be found considered at length in the author's work on "Maternity."

When children over-eat, do not attempt to curb this faculty by forbidding them to eat any more, because this will only re-increase desire; nor should they be supplied with all they want; for this indulgence will only strengthen the faculty to be restrained; but serve out at first what you think they require, and when that is about dispatched, employ that principle of diversion already pointed out<sup>243</sup>, by having some noise or amusement started out of doors, or in another room, which shall allure them from table, and make them forget that they want any more. Then keep them out and engaged till the next meal. Never give pieces between meals<sup>73 490</sup>.

One of the best means of punishing children, if punishment is deemed advisable, is to deny them some luxury of the palate, or keep them on short allowance. Thus, if a boy becomes angry at table, because he cannot have whatever he wants, and throws down his knife and fork, declaring that he will not eat any more unless he can get what is desired, take him at his word. Let him leave the table, and see to it that he gets nothing more till the next meal. Fasting, or living on bread and water will subdue the propensities when nothing else will; first, because, since most people eat too much<sup>65 66 67 69</sup>, it clears out the system, and this improves the body, and thereby the base of the brain; and, secondly, because it is about as severe a punishment as can well be inflicted.

## AQUATIVENESS, OR BIBATIVENESS.

## 247. DEFINITION, LOCATION, ADAPTATION, AND CULTIVATION.

LOVE of WATER ; desire to DRINK, WASH, SWIM, SAIL, etc. LOCATED half an inch forward of Alimentiveness<sup>244</sup>. ADAPTED to the existence and usefulness of water. Two-thirds of the earth's surface are covered with this element, and about four-fifths of every human being are composed of it. Nor can animal or vegetable life be preserved without it<sup>103 104</sup>. Hence, man is constituted a DRINKING animal. Water, taken internally, and applied externally, is delightful to both taste and touch, as well as every way promotive of health<sup>110</sup>. To this demand and utility of water this faculty is adapted.

It should therefore be cultivated. We should drink freely, yet only at proper times<sup>170</sup>, and wash and bathe much<sup>110</sup>. Water prospects are also delightful, nor are steamboat excursions and sailing voyages unpleasant or unprofitable, provided the stomach is in the right state, and the weather and other things are favorable. Nearly all children love to play in water. Let them. They are indulging a primary element of their nature, and of course will be benefited thereby. They should also be washed often<sup>110</sup>.

L. N. Fowler recommends the external application of water as a punishment, and his views and illustrations are given here ; yet the author is less sanguine as to their correctness than formerly. He tells the following autobiographic anecdote :—

“My father always made it a rule to conquer his children the first time he took them in hand. On this point he reasoned thus : ‘If I subdue them the first time, I shall effectually obtain the mastery, and can keep it easily ; but if they conquer the first time, they will be still worse the next.’ When about three years old, I cried for a piece of cake. As there was no more, I could not be gratified, and cried more and louder, till father was sent for, who offered me bread and butter, and ordered me to stop crying. I refused the bread and butter, but cried still louder, and was threatened with punishment, but only became the more angry. My father sent for a rod, and began to chastise me, whipping a blow or two, and then talking. This made me still more angry. This punishment was continued with increasing severity till all left the

house crying with sympathy for me, but not daring to remonstrate for they well knew my father's determination to conquer his children, especially the first time. I held out till my father feared to whip longer. Compelled to give up, he was careful not to cross me for more than a year, and feared he should never be able to subdue me. One rainy day, as I was playing in the rain-trough, he told me to go in out of the rain, but I looked up at him in a saucy, defying manner. He again said, 'Go in, or I'll duck you.' I laughed again, when he caught me up, and, stripping off my clothes, soused me all over into the water. I came up panting, but not quite subdued. A moment was given me to take breath, and I was immersed again, and came up the second time subdued and pleading for mercy, and promising always to mind. 'Oh, but you have been a very naughty boy; you don't pretend to mind me, and I intend to keep ducking you till you always do just as I tell you,' said my father, and repeated the immersion. This so thoroughly subdued me, and I promised so faithfully to do everything I was told to do, that I was let off, and always afterward remained the most faithful and obedient child in the family."

Dr. Taylor, on my brother's recommendation, conquered a very wayward, wilful daughter, about five years old, by similar means. He had used the rod, and tried coaxing, but all to no purpose. Nothing he could do had yet subdued her. She would break out into most violent fits of anger, throw herself on the floor, beat her head against it, strike, kick, and exhibit the utmost fury. He heard my brother's lecture on the training and government of children,\* in which he advocates the use of the cold water shower-bath as an effectual means of subduing ungovernable children, and the next morning, on his daughter having one of her mad fits, he poured a pitcher of water on her head. Still she remained incorrigible. He tried another; she still held out. He tried the third, and the fourth, till at last she submitted, which he had never before been able to make her do. After that, she yielded to this treatment more readily. It produces its effect, first, by the

\* I have long tried, but thus far in vain, to persuade my brother to give this lecture to the public in a printed form, but he steadily declines, from want of time properly to prepare it. I have seen nothing on this subject at all to compare with it. Its facts and illustrative anecdotes are most excellent. A few of them will be introduced into this work, but not without credit. It will make an excellent help-meet for this book. The two should be amalgamated.



sudden shock it gives the whole system, especially when poured on the top of the head, where the great pole or centre of sensation is located<sup>151</sup>, and secondly, by its general cooling effect on the system, and thereby on the propensities.

My brother, in defining these views, very justly remarks that cold water is certainly cooling; that men never fight in the rain; that in cases of mobs, if, instead of getting out the militia and firing guns, the fire-engines should throw water, the mobites would soon scamper for shelter, and disperse, because, as soon as they get thoroughly drenched, they will be glad to crawl out, like drowning rats, and go home to change and warm.

These views, however, are liable to one serious objection. These volumes have proved the law, in several varied forms of application, that whatever is painful is injurious<sup>6</sup>, and whatever is beneficial is agreeable<sup>33 159 208</sup>. This law is especially applicable to the external application of water. That application which is painful is therefore injurious, but if it is not painful it is no punishment. Yet no punishment which injures the health should ever be adopted. In fact this law applies equally to all forms and degrees of chastisement, but of this whole punitive subject hereafter. Yet, in case this punishment is inflicted, great care should be taken to change the dress, and rub off dry so as to prevent colds. To punish by means of the bath may do, yet is liable to make them dislike it, whereas they should, if possible, be made to love it.

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## 9. ACQUISITIVENESS.

"A penny saved is worth two pence earned."

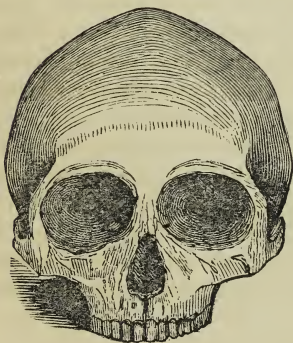
248. DEFINITION, LOCATION, LARGE AND SMALL.

ECONOMY; FRUGALITY; the ACQUIRING, SAVING, and HOARDING instinct; taking care of the SURPLUS, so that nothing shall go to WASTE: THRIFT; desire to POSSESS and COWN; the feeling

of MINE and THINE, or of rightful CLAIM and possession; love of TRADING and amassing PROPERTY.

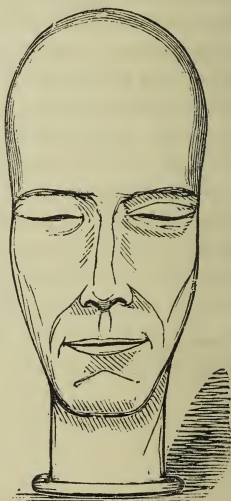
LOCATED about an inch above Alimentiveness. It widens the head back of the temples, or as you pass from the eye-brows backward to the top of the ears. It is very large in the accompanying engraving of Teller, a thief, robber, and counterfeiter, who was executed at Hartford for killing his jailor, (see Am. Phren. Jour. Vol. VIII., pp. 223 and 368,) but small in Gosse, who gave away two fortunes without judgment to whoever solicited alms, and on inheriting a third, had a guardian appointed over him to prevent his giving it also away, though unusually strong-minded in other respects.

ACQUISITIVENESS LARGE.



No. 10. TELLER.

SMALL.



No. 11. GOSSE.

LARGE Acquisitiveness saves for future use whatever is of any value; is pained by the waste or destruction of anything which can be turned to a good account; loves to lay up the means of procuring subsequent comforts and luxuries; desires

to acquire and possess property ; and is industrious and frugal.

SMALL Acquisitiveness allows many things to go to waste ; lives in the present, and spends as it goes, instead of laying up for a rainy day ; may make money as a means, yet cares little for it as an end, or merely to lay up.

#### 249. ADAPTATION AND CULTIVATION.

Economy is nature's universal motto. Waste she perfectly abhors, and never permits. What she cannot use to the best advantage at one time she lays by in store till she can thus use it. Even the very mountains and bowels of the earth are deposits for the materials of re-fertilizing the earth throughout illimitable ages ! <sup>201</sup> But for these store-houses her soil would become barren ; now it is destined to become richer and deeper as time rolls on forever. And, by a most beautiful provision, she prevents the decay of whatever is buried deep, yet compels, by the destroying action of the atmosphere, that of whatever is near her surface. Behold this double contrivance for perpetually re-enriching the earth, yet preserving for use millions of ages hence what is not wanted sooner.

Nor is anything lost which decays, but its very resolution back to dust, only re-fertilizes the earth, so that the very materials which composed the decayed body re-enter into the formation of other and still other species of organic life. In harmony with this law, offal vegetation returns to its mother earth, to be again re-constructed into vegetable organisms ; and even that which is consumed by animals, so far from being destroyed, is thereby converted into fertilizing materials for re-nourishing the soil which gave it life. The dead tree of the deep forest is not wasted, but from its mouldering remains spring other trees, and from these others again, each of which re-enrich the earth, till man employs this accumulated fertility in the production of human sustenance and mentality. How beautiful this provision, how glorious the result !

But even after it has been converted into flesh and blood, it is not cast aside as useless, but as the body "returns again to dust," by a law of nature as wise as unalterable, it becomes

food for other sentient beings<sup>237</sup>, and the carcasses of these for others still, "from everlasting to everlasting." And recent philosophical experiments have rendered it altogether probable that animalcules inhabit not only all parts of man and animals, but also all parts of organized bodies, throng air and water in countless myriads, and fill every portion of illimitable space! Look steadily through an open window, especially at the snow, and you can see the shades made by these animalcules in perpetual motion, within the aqueous humors of the eyes, flitting before the vision, evincing that the very eye itself is thronged with sentient beings.

One of the most beautiful instances of this economical principle of nature is found in the principle, stated in "Physiology," that animals imbibe oxygen from the atmosphere<sup>86</sup>, and return carbonic acid to it<sup>93</sup>, and that vegetables imbibe carbon and give off oxygen; so that the more animal life there is, the greater the supply of the chief ingredient of vegetable life; and the greater the growth of vegetable, the more oxygen—the most essential element of animal life—is therefore evolved—a principle the action and re-action of which will render vegetables more and more prolific in proportion as animals become multiplied<sup>202 203</sup>—an end which the ever re-increasing fertility of the earth<sup>201</sup> helps to attain. Thus it is that this very increase of animal life which requires an increased amount of vegetables supplies them in proportion to the demand.

Nor is it by any means certain that this self-acting law of husbanding everything till it is wanted, and "making one hand wash the other," does not extend to universal matter. That gigantic motive power which hurls the earth and the entire universe of planets around their respective cycles, "from eternity to eternity," is doubtless generated by a kindred self-acting principle. Thus it is that universal nature is as economical as prolific, and as saving of her means as bountiful in her products!

Shall we not, then, imitate her ever present examples? Shall we be prodigal while she is thus frugal? Shall we waste by inattention or "in riotous living" what nothing but the most rigid economy on her part could have provided?

Extravagance is a sin. That admirable parable of the prodigal son was undoubtedly designed to illustrate, secondarily, the "woful want" consequent on "wilful waste." Economy is a virtue even in the rich. Since the Deity steadily pursues this husbanding principle throughout all his works, shall not also those who abound in this world's goods? If the rich do not require to save on their own account, let them bestow on the poor the avails of their frugality. How many poor, miserable human beings, who are now dying of want, would be rendered inexpressibly happy by the "crumbs which fall from rich men's tables!" How many fortunes are squandered by the affluent on trifling gratifications which do no one any good, and especially on those vices which injure all concerned; whereas the same means bestowed on the poor, would make millions of wretched beings leap for joy! And let us all "gather up the fragments that nothing be lost," and spend nothing except to the best advantage.

We especially require to husband food. This the juxtaposition of Appetite and Acquisitates facilitates, and the nature of things imperiously demands. Man requires to store up sufficient of the bounties of the earth in harvest time to last till this period returns. To waste anything which is capable of sustaining animal or human life is wicked. Man also requires to keep on hand a supply of clothes, tools, houses, innumerable means of comfort, and commodities of all kinds, against a time of need. Exchanges of property can also be rendered most beneficial to both buyer and seller, as also the interchange of various products of different nations and climes. To this requisition for property and traffic, this faculty is adapted, and adapts man. But for this or a kindred instinct, though he might feast on the stalled ox—yet without this element he would not have stalled it—till its flesh spontaneously decayed, still he would not preserve any of it for future use; and though he might have picked the golden bounties of summer and autumn to satisfy present hunger—still, without this faculty, he would not have planted or sowed—yet he would never lay up in harvest his winter's supply of edibles, and therefore have inevitably starved. In short, without this saving element, we



should waste whatever was not wanted for present use, nor make any provision for the future. This faculty also restrains that profuseness and destruction which the other faculties would otherwise occasion, and prevents vice by securing industry and economy.

Its proper cultivation and regulation, therefore, become as important as its function is indispensable to human happiness. To promote its action, exercise it by saving the pennies, and everything useful which is not wanted now, against a time of need. Spend less, and for nothing not really beneficial. Add daily to your pecuniary resources by being industrious, and then fund the surplus by increasing your "stock in trade," or deposit it in a personal or public savings' bank. Read and practice Franklin's admirable mottos, many of which enjoin that industry and economy here urged. Especially save the driblets. "Take care of the pennies, and the dollars will take care of themselves." Forego all unnecessary expenses, such as for candies, ice-creams, beer, alcoholic drinks, tobacco, tea, coffee; oyster-suppers, and the like. Practice the motto that "a penny saved is worth two pence earned." Use all proper means to acquire property and gather around you the comforts of life, and then turn all your means to the best possible account. More especially, lend only what you can afford to give outright.

Another effectual means of cultivating Acquisitiveness is by TRADING. The trafficking principle is clearly engrafted on the nature of man. As each individual cannot make his own clothes, tools, and whatever he wants, and in addition raise his own food—as manufactories and all other kinds of business, to be profitable, must be conducted on a large scale—of course trade, or the supply of commodities by retail, becomes indispensable. The southern planter grows all cotton or sugar—more than he alone wants—and the northerner raises or manufactures a surplus of something else, so that the mutual interchange among mankind of their surplus products benefits all concerned. Hence, every person has occasion to make exchanges or purchases, and should know how to do so to personal advantage—the great end of all trade.

Men should first know what they really require, and next what will serve their purpose, and finally how to get things at a fair price. Mr. Green always pays double for everything, while Mr. Sharp pays no more for the same articles than they are actually worth, and consequently grows rich on saved profits, while Mr. G., with all his industry and economy, continues poor. Let every one learn to MAKE GOOD PURCHASES. Never cheat, but take care not to be over-reached. Keep your eye-teeth cut. If you feel above stopping to barter and beat down, say nothing, but go elsewhere. Yet never be thus close to the poor, nor grind them on account of their necessities. Give them good profits, and whenever practicable, if only as a delicate mode of helping them, buy of them in preference to the rich.

The attention of the poor, indeed of all, is especially invited to procuring by the QUANTITY, instead of in driblets. To buy flour by the seven pounds, sugar by the single pound, molasses by the quart, oil by the pint, and the like, is the most extravagant as well as unwise of all modes of living. In this way it is that retailers fatten on the hard earnings of their customers. Instead of laying out your week's wages or your money in these driblets, get a barrel of flour and the rest in molasses, and go without other things till another week's wages can be spent in some other article, and thus a third more be procured with them. If you must have meat, lay in your year's supply in killing time, unless you can fatten it yourself; purchase muslins, calicoes, etc., by the piece, thread by the pound, and thus of everything you buy, instead of running daily to the store for a penny's worth of one thing and a quarter's worth of another.

"Indeed I would, if I could only afford it," say thousands, "but I cannot get enough ahead for that." Your poverty is the very reason why you cannot afford to buy in this small way. Cut off all dispensables, get one or two things by the quantity, and content yourself with them, till you can get other things in the same way. Live on boiled wheat a week or a month, till you can lay up enough to pursue this course. Till you thus take advantage of the market, you must always

expect to be poor. And in general buy direct from the PRODUCER as often as possible ; because the more hands an article goes through, the greater the profit required to satisfy each trader. We have too many retailers ; they generally more than double on the first cost of all that is consumed. Yet this is not the place for a dissertation on political economy, although its principles, as developed by Phrenology, are inimitably beautiful.

To cultivate it in children, get them a "savings' bank," and encourage their dropping their pennies and shillings into it, instead of spending them for cakes and candies, and give them money for this purpose. After they have husbanded a sufficient sum, induce them to buy something to KEEP, or some kind of property which will bring them in something, or else to put their money out at interest, and encourage them to lay up for the future. When they have everything that heart can wish furnished at their hands, they have no occasion to cultivate the laying-up faculty, and hence this organ becomes small, and this results in their spending the property left them. A youth is richer without a cent, but with industrious and economical habits, than with thousands in pocket but without economy. Do not leave children wealthy, unless you wish to curse and ruin them. The correctness of this advice is enforced by the sad experience of nearly all left wealthy. No man shall settle a fortune upon either of my children, and if I were worth millions, I should require them to earn their own property, and simply help them to the means of helping themselves. Money given to children is never prized. They know nothing of its worth, unless THEY THEMSELVES have acquired it, but they set great value on what their OWN efforts have procured. Give them a chance to make their own pocket money, and you will prevent prodigality and secure industry. Let the farmer give his sons ground, and time to cultivate it. With a part of the products let them buy stock, and feed it on the rest, and so go on to augment their little property till they are old enough to set up business for themselves. Let merchants and tradesmen pursue a similar course. Youth should have a chance to earn money, and

then have the disposal of all they make, yet of little more. The prevalent practice of giving children pennies or small change to spend for candies, sweetmeats, toys, and the like, prompted by misguided Philoprogenitiveness, is most pernicious; because it induces an insatiable craving after what does them no good, and also renders them prodigal of their money, and often leads to bad habits. Especially, this prodigality should not be encouraged in connection with appetite.

To the children of the rich this advice is doubly important, as in them this organ is generally small, because not exercised<sup>213</sup>. Hence, they generally squander the fortunes left them. Since, by a law of things, none are qualified to enjoy money except those who have EARNED it, and thus learned its value PRACTICALLY, even prospective millionaires should be obliged to make money, if only to learn how to spend it. And to be reduced to want after having been nursed in the lap of luxury is hard, yet falls to the lot of many children whose parents, while alive, gratified their every fancy, and left them independently rich. But if you must leave your children rich, so frame your wills that they can spend only the INCOME. Let all children be brought up to habits of INDUSTRY and FRUGALITY, so that if they ever come in possession of money, they may know how to "use it as not abusing it."\*

And let them also learn to make purchases—to get with their money what will do them the most good in the long run. Consult with and advise them as to what they had better get, but leave them to their own choice; and when they decide, call their attention to the beauties and defects of this or that article, so as to develop their judgment by way of choosing the best; yet always leave the ultimate choice to themselves. And when they make foolish purchases, show them that they "have paid too much for their whistle." Few things are more useful than to know how to buy in the best manner

\* Those laws agitated in many of the States for giving females the control of what property they possessed before marriage, are most just and excellent, and will save many a woman from being reduced to beggary by the extravagant husband who married them only for their money.

hence this lesson should be early and practically taught them.

250. ITS DUE REGULATION AND RESTRAINT.

Yet this faculty is generally too active, and requires restraint, or at least right DIRECTION, quite as often as cultivation. While Phrenology commends frugality and condemns the spendthrift, it scorns the miser. As nature never lays by for the future what is really needed to-day, so we should never hoard for the mere sake of hoarding. As we can enjoy only the present, we should spend—though always wisely—AS WE GO, so far as is actually necessary for present comfort, except that we should never eat what we should plant, or consume to-day the capital stock requisite for procuring the means of enjoying the future. This living solely to amass—this curtailing daily necessities in order to accumulate a fortune on which to retire, or to leave our children rich—is the worst form of robbery. Two illustrative anecdotes.

While lecturing in Providence, R. I., in 1842, I sat at table near an eminent physician, who, besides being highly intelligent, and appearing to enjoy life exceedingly well, paid unusual attention to his little daughter, about thirteen years of age, as much as if she were the idol of his affections. Always making it a point to “draw out” such men, I started conversation, during which he related the following anecdote. His aunt, on her dying bed, gave him this piece of advice.

“Do not do as I have done—put off enjoying your family till you get rich; but enjoy it AS YOU GO ALONG. Take warning from me. I have made myself a perfect slave all my life to get rich, so that I could give up work, and enjoy myself in the bosom of my family. We got rich, and thought we would retire in a few years to enjoy home, but have kept putting it off from year to year till it became too late; and here I am, bedridden with age and infirmities, unable to enjoy either my family, or the property I have labored so hard to acquire. When I was capable of enjoyment I could not afford to take the time; and after I had the means, I had lost my powers.”



He said he profited by her advice, and made it a settled rule, however pressing his business engagements, to spend a portion of each day in enjoying himself with his family. Yet his ideas of enjoyment seemed to be confined mainly to domestic pleasures.

In 1845, I took passage on the North River steamboat Troy for New York. At Newburg, some convention occasioned an unusual rush of passengers, and as dinner is usually served immediately after leaving the Newburg dock, the steward, taken by surprise, had not provided enough for all who sat down. As he came round for the tickets, the man who was seated at my left complained about his scant fare. The steward apologized, explained the cause—the extra rush of passengers just as dinner was ready—said he would take care to prevent anything of the kind hereafter, and re-tendered the dinner fee. The passenger replied that it was not the money but the good DINNER he wanted—that half-dollars were plenty, but that he could enjoy only one dinner per day, and that one he wanted to enjoy—adding with a regret that he had nearly lost this dinner, and could never again recover that loss.

The passenger, having called on me professionally in 1842, and had a good deal of sport over his examination, recognized me, and reiterated the idea, that this defective dinner could never be made up to him—that as dinner came but once a day, the loss or deficiency of any one meal was irreparable—because, however well he might enjoy all his other meals, that one must be enjoyed in its time or not at all.

Sensualist as he was, and thinking only how he could enjoy animal pleasures, his remark furnished a new and practical illustration of this cardinal doctrine of enjoying life AS WE GO ALONG. And so far from stopping here, we should run it out in its various other applications to the details of every-day life, and especially should PRACTICE upon it, even in all its details. And practice AT ONCE, by disposing our affairs, general and particular, with this general principle for the basis of life—should eat, drink, and do all for the sole purpose of ENJOYING THE PRESENT. Others may tug and toil in order to accumulate the means of enjoying the future, but let me live

in and for the PRESENT. Not that I would make no provision for the future, but that I would enjoy the very act of making such provision, as well as these provisions after they are made. Prodigality has already been condemned, but while waste is wicked, parsimony is foolish. Nature deals out her bounties with a liberal, open hand, not by stint. The free use of what we really need at present, and the judicious husbanding of the balance for future use is the golden mean. Yet where we can do but one, we should enjoy the present. "Sufficient unto the DAY is the evil thereof."

These principles utter their solemn protest against the money-grasping spirit of the age. Almost all civilized nations and individuals are contemptibly mercenary—spend-thrifts included. They act as though riches constituted the highest good and "chief end" of man—as though nothing else could yield happiness—and hence, in its hot pursuit, forego the enjoyments proffered by most of their other faculties, as well as induce sickness and premature death. Like the Norfolk and Raleigh misers<sup>211</sup>, they deny most of their other faculties the means of procuring gratification, and narrow down their "penny wise but pound foolish" souls to the limited range of the squirrel! Is this human? Must even moral sentiment be enslaved by love of filthy lucre, and intellect dance servile attendance on this rage for mammon? Shall even the professed followers of Him who "had not where to lay his head," scramble after earthly treasures while they vainly pretend to have "laid up their treasures in heaven?" Shall ONE faculty, and that an animal PROPENSITY, impudently control and paralyze the other thirty-six? Shall miserly Acquisitiveness interdict all the enjoyments proffered by the study of nature and her laws, and even chain that angelic department of human nature down to earth which should soar to heaven? And shall we, readers, tamely surrender soul and body to its tyrant sway? Shall we not make it a servant to our other faculties, instead of making them its vassals? Shall we not acquire and regard money as a MEANS, instead of an end? We do not need our hundreds of thousands, and cannot use them if we amass them. "NA-

TURE'S wants are few," and whoever accumulates more is foolish. We cannot carry this world's goods into another, nor would they be worth it if we could, but must leave all we do not use behind, to be grabbed and cheated for by "surviving heirs." What a practical comment on the folly of hoarding more than enough to carry us safely through life, is furnished by "probate courts!" Nor can this evil be remedied. It is nature's punishment of inordinate Acquisitiveness<sup>212</sup> uncontrolled by the higher faculties<sup>211</sup>. The sole object of all our acquisitive efforts should be to furnish the other faculties, especially the higher, the means of securing their normal indulgence, and whoever accumulates more must suffer the righteous penalties attached to this violated natural law<sup>6</sup>. Hence the rich are rarely happy. If there be a miserable man in New York, or one especially to be pitied, John Jacob Astor is this object of commiseration. How rarely happiness accompanies wealth! Nature will not let it. Envy not, but rather pity, those daughters of luxury, and sons of affluence, whom you see riding in splendid coaches, or living in yonder magnificent palaces. They are as miserable as rich, and the former BECAUSE the latter. Nor will any but practical fools follow in their acquisitive footsteps. "Give me neither poverty nor riches," but "give me day by day my daily bread;" and what surplus time I have after procuring the necessaries and comforts of life, let me spend in cultivating my heaven-tending faculties—in the exercise of which happiness mainly consists<sup>211</sup>. Will you not, reader, be persuaded to adopt this course?

Yet while we should "strive to enter into the kingdom of Heaven" rather than to amass more mammon than we can use to good advantage while alive, still we require far more practical wisdom in SPENDING than in making money. Fools often get rich—of whom warming-pan Dexter was one—or at least often become so; yet it takes a wise man to spend money so as to derive therefrom the greatest amount of good. Thus, one man will so lay out a few dollars as to obtain a great amount of happiness—the only end of money or life<sup>1</sup>—therefrom, while another will squander fortunes, and only enhance

his sufferings the more he spends. The former is rich, the latter poor. Never lay out a cent for what injures you—that is, on any useless or pernicious habit; and so spend every dollar as to derive therefrom more pleasure than if expended in any other way. And to do this, expend more on your HIGHER faculties, and less on your lower—much on your mind, and little on your body. And this is the great error of mankind. They lavish their means on their palates, their vanity, and their artificial wants, yet rob intellect, and starve their souls. They can afford to thrust both hands deep and often into their pockets for edibles, wearables, and glittering show, but are too poor to pay a dollar for intellectual food or moral cultivation.

In New Bedford, in 1844, a well-dressed young man begged for tickets to attend lectures on Phrenology, though the charge was only six cents per evening. He was asked how many cigars he smoked per day, as he was then smoking. “Six or eight,” he replied. “Stop that ruinous practice, and you will save enough to attend every lecture, and bring your sweetheart,”—for whom also he had solicited tickets. Men hardly know that they can afford to spend anything on their MINDS, but take it as established that nearly all their time and earnings must be expended on their bodies; whereas, the tables should be reversed. Since the pleasures of the latter far exceed those of the former<sup>211</sup>, if either must be stinted, stint the body. All should make it a settled rule of life to expend freely for books, lectures, information—anything which will improve their intellects or morals; and if they have not enough for mind and body both, take from the latter to bestow upon the former<sup>211</sup>.

This organ is usually too large in children, and hence they covet a great variety of things, and think all they desire is theirs, just because they want them, without appreciating the difference between what belongs to them and what to others. This difference should early be taught them, and their Acquisitiveness subjected to their higher faculties<sup>211</sup>. But in order to restrain it, instead of snatching things away from them, persuade them to surrender them voluntarily.

The pictures in my charts and almanacs attracted the attention of two young children in a family to which I was then paying a professional visit, which they were soiling. The mother angrily jerked them away, which maddened them, and made them cry violently. I told them they might have them provided they would not muss them, and would return them when I wanted them; to which they readily consented, and, at my request, surrendered them without a murmur. Get children to PROMISE and they will fulfil.

Especially, never let them know that they are a whit the better because their parents are rich. Never inculcate that odious doctrine that "money makes the man."

To reduce this faculty, be more liberal. Let the small change slide. Remember that the sole use of money is to purchase the means of properly gratifying the other faculties. As long as you hoard it, it will do you no good. Bear in mind that you are too penurious, that you bargain too closely, that you are disposed to claim more than your own, and that you are too close-fisted, selfish, and greedy after money. In other words, exercise this faculty less, proportionably, and the others more.

There are two, perhaps three, organs of Acquisitiveness, one for making money, another for keeping it. The former is located farthest back and lowest down, and within three-fourths of an inch of the ear; while that which saves, occupies the fore part. The upper portion, also, probably creates a desire for copartnership. The money-making part is generally large in American heads, hence their "compassing sea and land to make one dollar;" but their money-keeping organ is usually small, hence their extravagance and wastefulness.



## 10. SECRETIVENESS.

"Think twice before you speak."

251. DEFINITION, LOCATION, LARGE, AND SMALL.

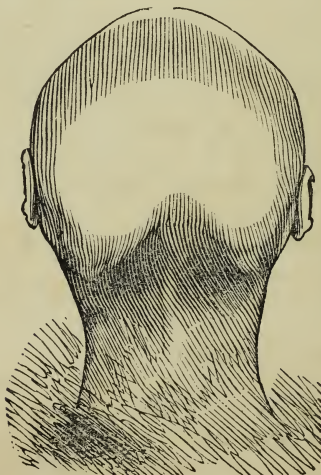
SELF-RESTRAINT; POLICY; MANAGEMENT; FINESSE; RESERVE; EVASION; DISGUISE of opinions and purposes; CUNNING; "playing 'possum;" LAY-LOW-AND-KEEP-DARK-ATIVENESS.

LOCATED over Destructiveness<sup>242</sup>, or an inch above the tops of the ears.

LARGE Secretiveness imparts a politic, shrewd, managing, "humbugging" disposition; employs tact; obtains unsuspected ends by artful means; appears to aim at one thing when it is in reality accomplishing another; proceeds with adroitness and cunning; uses stratagem from love of it, even when there is no real occasion; and is oily, enigmatical, mysterious, guarded, foxy, and hard to be found out.

SMALL Secretiveness appears to be what it is really is; hoists no false colors; pursues an open, straightforward, above-

SECRETIVENESS LARGE.



No. 12. AARON BURR.

board course ; disdains to work the wires ; expresses its real purposes and sentiments ; tells others all about self, even on a slight acquaintance ; disguises and conceals nothing ; does as is agreed ; is truthful in feeling, expressions, and conduct ; speaks its mind too freely ; and lacks self-government.

## SECRETIVENESS SMALL.



No. 13. DR. SAMUEL THOMPSON.

It was large in Aaron Burr, who was one of the most artful and cunning of men, but small in Dr. Samuel Thompson whose open, blunt way of speaking and perfect sincerity were proverbial, and made him very bitter enemies, as well as rendered him liable to be imposed upon. It was also enormous in Gotfried<sup>248</sup>, but small in Gosse<sup>248</sup>.

## 252. ADAPTATION AND CULTIVATION.

SELF-GOVERNMENT is one of the most important pre-requisites of virtue and preventives of vice. To guard the premature expression of our feelings and exposition of our plans incalculably facilitates success and happiness. Those who let all their feelings burst out as they come up, often say and do what occasions subsequent regret, make unnecessary enemies, and lose friends; while those who divulge all their plans, are often anticipated or prevented in their accomplishment. Policy may also lawfully be employed, provided the cause be good. Paul says, "I caught you with guile." A due degree of management is even indispensable to success. To this demand for tact, and the restraint of our feelings, Secretiveness is adapted, and adapts mankind.

Man, as well as brute, also requires protection. Combativeness wards off threatening danger by fearlessly meeting and boldly defying it; and Cautiousness by foreseeing evil and fleeing therefrom; while Secretiveness burrows underground, employs stratagem, works behind the curtain, and suppresses the real character and purposes under an assumed exterior. Who would willingly disclose all they feel and see to all?

The fact deserves mention, that this organ is located in the centre of the animal group—the only faculties which require restraint. We never need to hide the free manifestation of Benevolence, reason, or any of the moral or intellectual faculties; and accordingly Secretiveness is not located among either of these groups: but we often require to suppress our animal passions, and hence the location of this faculty in the very midst of just those organs, and those alone, whose faculties require restraint.

To cultivate this faculty, exercise it. Keep your feelings to yourself till you have decided intellectually that their expression is proper. Measure all your words. To govern the tongue is more creditable, and often more difficult, than to rule kingdoms. Be guarded, wise, politic, reserved, and not too communicative. Say less about your plans, develop your opinions less fully, and be more equivocal and evasive. Ex

press yourself less plainly and positively. Be not thus blunt and open, but tell only a part, and that guardedly. Lawyer-like, let others do most of the talking, and commit themselves if they will, but keep yourself to yourself. Observe and take lessons from those who have it large, and "go and do likewise."

Still, never practice deception in any form or degree. Subject Secretiveness to the rigid control of Conscientiousness. Lie not, yet leave others to find out as they best can. Tell the TRUTH as far as you say anything, yet you are not obliged to tell the WHOLE truth. Employ policy, not in deceiving others, but simply in protecting yourself—in WITHHOLDING, but never in misstating. Never falsify in word or act, yet "the truth is not to be spoken at all times."

To cultivate this faculty in children, show them how much more they could have gained by governing their feelings, and waiting the most favorable opportunity for saying and doing things. Let them play "hide and seek," and those other amusements which innocently gratify this faculty. In short, employ those various expedients which are perpetually proffered for calling it into exercise; yet let it be scrupulously governed by the moral faculties <sup>211</sup>.

#### 253. ITS RESTRAINT AND DUE REGULATION.

Yet in general this faculty is either too active or else perverted. Our world is full of deception. False appearances constitute the order of the day. What is fashionable life but one perpetual round of practical falsehood? In what does modern politeness consist more than in practically telling white and black lies, and by all parties pretending to be what they are not?

So in the business world. "The tricks of trade" constitute the "first lessons" of novices, and they are green who suppose merchants mean half they say. Lawyers live mainly by deception. But why particularize?

Especially, why deceive our fellow-men? If to APPEAR to be thus and so be desirable, how much more to BE what we would have the name of being. Deception is weak and wick-

ed. How mean DISCOVERY makes the mantled hypocrite feel! And false pretences are generally seen through. The asses' ears will stick out from under the lion's skin. Like the bird which, pursued, sticks its head in the sand, many think their deceptions unfathomable, whereas others ridicule their shallow trickery. Never PRETEND to be what you are not, yet you may sometimes not appear to be all that you are<sup>252</sup>. Sincerity is policy. It has a directness and truthfulness which appeals powerfully to those around, and carries more sway than all the court diplomacy of a Talleyrand. A speaker who comes out boldly with his real sentiments makes a much deeper impression than all the guardedness and polish in the world could effect. Even amiableness, when coupled with extreme reserve, looses half its charms, and the better we are the more open and sincere we may be. Only propensity requires restraint from Secretiveness<sup>252</sup>, so that false pretensions, and even reserve, imply that we are what it is not proper for us to appear to be.

To diminish this faculty, unbosom your mind more freely. Be less equivocal. Do things more openly. Take less pains to disguise your opinions and plans, and do above-board what you do at all. Do nothing which you are ashamed should be known, and be less guarded and artful. Sail under true colors and practice sincerity.

The due regulation of this faculty in children is especially important. How many parents weep over this falsifying propensity in their children, and punish therefor without avail? Why this? To lie is not natural. On the contrary, man instinctively confides in his fellow-man, even in spite of oft-repeated deceptions. So strong is this confiding principle in youth, that it must be the product of some undiscovered organ—probably in the moral group. Hence they naturally take their parents and others at their word. The sentiment of truth grows spontaneously in the soil of the human soul; and confidence in the declaration of others is one of its blessed fruits. As the law regards every man as honest until he is found to be a rascal, so man intuitively regards his fellow-men as sincere, till experience proves them to be rogues, and even



then trusts on still. I envy not those who pride themselves on being suspicious and always on the alert. It is hard to be deceived, but more sorrowful and desolate is he who distrusts all around him. This suspicion should not be implanted in the minds of the young, at least by deceiving them. Proverb says truly "that children and fools always speak the truth." Youth will never falsify till they LEARN to do so from precept or example. Parents do not properly guard themselves here, but teach them more practical lessons in lying than they suppose. They often threaten, "If you do that again I'll whip you," yet when the offence is repeated, fail to administer the promised chastisement. This so weakens the child's confidence in the integrity of its parents that it disregards subsequent threats, and compels the former to despise the latter as a liar. While standing on a wharf in New York, a little girl stepped several times to its edge to witness the rushing of the waters between it and a ship. Two or three times her father commanded her not to go there again, and at last threatened that if she did he would throw her into the river. I asked her, in his hearing, if she really thought her father would throw her into the river in case she went there again. She hung her head, but said nothing; for she knew that he would not fulfil so murderous a threat—in other words that he had lied to her. Make few promises, few threatenings, to children, and scrupulously fulfil them all.

L. N. Fowler illustrates this point by the following excellent anecdote: A very pious mother in Tennessee caught her son in some petty falsehood, for which she chastised him, telling him what an awfully wicked thing it was to lie, and to what a dreadful place liars would go hereafter. As he left her, he said behind her back, "Well, she'll go there too, for she told me a lie yesterday." What effect can the admonitions of parents about speaking the truth have on those children who see their instructors falsify? Parents and teachers cannot be too careful not to deviate one iota from the naked truth.

Parents, especially mothers, sometimes tell POLITE falsehoods. "Oh, how do you do, Miss Fashionable? How glad

I am to see you! Why have you not called before? Oh, don't be in a hurry. Now don't go yet. Do call again," etc. But no sooner is company gone than, in the presence of her children, she says, "That old thing is really hateful—I never could endure her, and don't see what she calls so often for, and stays so long. I'm sure I never want to see her again." Children hear both her pleasantness and compliments to her face, and her backbiting, and learn to make pretences and practice deceit. How often is truth sacrificed at the shrine of fashion, and the moral feelings of youth, and all who hear, lowered down. Never invite persons to visit you unless you really desire to see them. Be honest, not only because "honesty is the best policy," but especially to make your children so; for truth is more valuable than rubies, and should be held INVIOLETE.

Never distrust or mistrust children or servants. Deal with them as though you thought them honest. Take them at their word. Never let them know that you think they can lie, till the proof is too positive to be denied, and then rather exhort and encourage them to do better than disgrace them. The reason of this will be seen under Approbativeness.

## 11. CAUTIOUSNESS.

"Look before you leap." "Discretion is the better part of valor."

### 254. DEFINITION, FUNCTION, AND LOCATION.

WATCHFULNESS; PRUDENCE; CAREFULNESS; PRECAUTION; SOLICITUDE; provision against want, danger, and a rainy day; fleeing from prospective evils; APPREHENSION; FEAR; IRRESOLUTION; PROCRASTINATION; SUSPENSE.

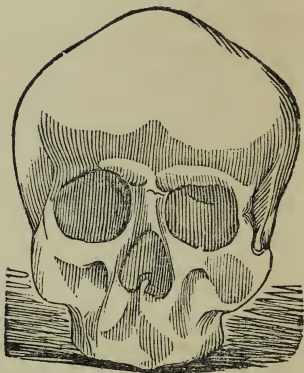
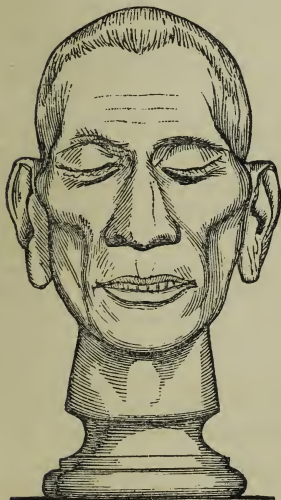
LARGE Cautiousness, like the watch-crow, is always on the look-out; takes ample time to get ready; shuns prospective dangers; makes everything safe; guards against losses and evils; incurs no risks; or meets with few accidents or losses.

SMALL Cautiousness is heedless, careless, thoughtless, and therefore perpetually in hot water; fears nothing; disregards

consequences ; is imprudent, and hence unlucky ; plans imperfectly ; acts impromptu ; and is liable to be reckless. To find it, draw a perpendicular line from the back part of the ear up to where the head begins to round off to form the top ; and the wider the head at this point the larger this organ. It is small in the accompanying head of Vendovi, the Feejee chief, who was decoyed on board, and brought to this country by the exploring expedition, but died soon after his arrival. It is large in that of Diana Waters.

CAUTIOUSNESS SMALL.

CAUTIOUSNESS LARGE.



No. 14. VENDОВИ, A FEEJEE CHIEF. No. 15. DIANA WATERS.

## 255. ADAPTATION AND CULTIVATION.

All nature is as CAREFUL as economical<sup>240</sup>. Her provisions against accidents, how numerous, how wise ! Though everything has its destroyer, yet everything has also its means of self-protection. Man, too, is placed in a world full of dangers. Every step of his journey through life is beset with evils, so

numerous, so appalling, as to threaten pain and death continually. Yet many of these impending dangers can be avoided; and, considering our liabilities to accidents, how few actually occur! If God had enveloped us in a danger-proof shield, which no evil could penetrate, this caring instinct would have been useless, and even injurious, by raising false alarms, and occasioning suspense; yet, destitute of both this shield and faculty, these dangers would soon blast all our pleasures, and destroy life itself. Man requires protection, yet, as this evil-excluding envelope must have prevented some good, he is endowed with this watching instinct, which wards off most impending evils, intercepts no good, and even yields a great amount of happiness in providing against prospective accidents, making all safe, and taking CARE of everything.

Its vigilant action, therefore, becomes as essential as the evils it is adapted to avert are numerous and dreadful. Those in whom it is weak should remember that they are too careless, and that their thoughtlessness is the principal cause of their misfortunes, most of which carefulness would obviate. Such should put themselves upon their guard, and always keep out a windward eye; should dwell on the dangers they have escaped; should often imagine the consequences in case this and that evil, which they barely escaped, had befallen them—they had broken this limb and lost that good, etc.—and, by a variety of means, rouse it to increased action. Especially let such guard amply against unforeseen catastrophes, and practice the motto, “Sure bind sure find.” And let all be wise, judicious, and provident.

Children, too, in whom it is small, should be shown that their carelessness occasioned this loss and that misfortune; that they must “look out next time,” and have their attention often directed to the evils brought upon themselves and others by their imprudences. Even frightening them may be beneficial.

Especially, never put careless boys to any dangerous trade or occupation. In 1835, I examined in North Third-street, Philadelphia, the head of a lad in whom this organ was small, and enjoined its cultivation on both father and son. On leav

ing, I re-urged upon the father the danger perpetually pending over his careless son, and told him to put him in a safe business. Phrenology was not then believed, my advice was not heeded, and this boy was put to the tin roofing business, and in 1836, while roofing a house, instead of going down the ladder generally used, nothing would do but he must walk around a block of unfinished brick buildings, in doing which he fell, and was taken up dead! Dr. Noble, who heard my warning, narrated the fatal issue of disregarding it.

256. ITS RESTRAINT AND DUE REGULATION.

Yet this faculty is often too active, or at least frightened without cause, and requires right direction, if not restraint. Many fear evils purely imaginary; apprehend danger where there is none; regard trifling obstacles as insurmountable; procrastinate till they let slip many an excellent opportunity; and suffer as excessively as needlessly from false alarms. How can such conquer their fears, and substitute promptness for irresolution? By offsetting this faculty by Combativeness, judgment, decision, hope, and other faculties, and by exercising it less. Let such decide promptly, and then drive their projects, hit or miss; because they will be too careful, even though they try to be reckless. They should bear constantly in mind that their fears are excessive and usually groundless; that this organ, being too large, excites more solicitude, doubt, irresolution, and procrastination than is reasonable or best; that, therefore, they always overrate difficulties, magnify dangers, and even make them up out of whole cloth; are therefore anxious without cause, and fearful where there is no danger. Impress this upon your mind, and extra Cautiousness can produce no alarm, any more than looking through green glasses could make you believe that everything is green. This principle will tell you that you always look through glasses of fear, and that it is these fearing glasses which alarm you, and not any danger—that, in short, your apprehensions are mostly groundless, and therefore not to be regarded or acted upon. Also deliberate less. Take less time to get ready. Do not fuss and fix so much. Be more



off-hand and prompt. Above all, do not allow your imagination to conjure up objects of terror, or dwell on fictitious danger. Banish all such suppositions, and indulge the feeling of security and safety instead. Withdraw your mind as much as possible from all apprehension and contemplation of danger, and try to dismiss all anxiety, solicitude, and procrastination, and to feel contented. Decide off-hand one way or another, and thus forestall that distracted, painful action of Cautiousness which always accompanies doubt, uncertainty, vacillation, and halting between two opinions.

But one of the most effectual causes of groundless fears and gloomy forebodings, is disordered nerves<sup>156</sup>, and impaired digestion<sup>163</sup>. When produced by either of these causes, they cannot be effectually overcome without removing those causes—that is, without restoring the bodily functions to health, directions for doing which are given in Vol. I. If your fearfulness proceeds from nervousness, rectify your nervous system, or else expect to suffer all your life from groundless fears, and to be always miserable on account of this violation of the law of health. To indulge despondency only aggravates your sufferings. Drive out into the open air. Forget your troubles, and keep doing. Especially, eat less and do more<sup>69 157 164 168 169</sup>.

In children, this organ is often so large as to fill them with groundless fears; on account of which many a poor child has been rendered miserable for life. This excess should never be still farther increased by telling them frightful stories, making them afraid to be in the dark, threatening them, and the like. All in my family know that nothing of the kind must ever be perpetrated on my children. Nor should youth ever be punished by being shut up in dark rooms, being told that they will see “raw heads and bloody bones,” or that you will throw them out of the window, or call a bear to come and catch them, or by being threatened in any way; because, if Cautiousness is too large, this will re-increase it, but if small, they will only laugh at you and your futile threats.

The young require even a greater development of this

faculty than adults. Inexperienced, their muscles undisciplined, and minds engrossed in hilarity and mirth, unless spontaneously active Cautiousness instinctively warned and protected them perpetually, they would be exposed to one continued series of accidents—indeed, they often hurt themselves as it is—and soon destroy themselves. Even a mother's incessant watchfulness is insufficient protection. A careless child is continually burning, or cutting, or hurting itself, or falling, or meeting with accidents, which nothing but its own perpetual carefulness can possibly avert. Hence, nature has kindly endowed them with a large development of this organ—a provision as beautiful as necessary.

Many mothers have this organ too large; and hence, besides transmitting it in excess to their children, live in perpetual, though groundless, fear lest they should fall or get into danger, and therefore caution them all the time, even when there is no possible danger. Such mothers should see themselves in the hen which hatched ducks, and suffered so much fear because her brood plunged into the water—should remember that the large Cautiousness of their children will render them safe without all this cautioning. Timid children in particular require to be soothed instead of frightened, and presented with motives of safety instead of alarm. Especially do they require to have their Cautiousness offset by Combativeness. In illustration of this mode of quieting their fears, L. N. Fowler tells the following excellent anecdote of the Rev. Mr. Loomis, of Bennington, Vermont:—

The first evening after moving into another house, his young son, four or five years old, was awakened by rats running and screaming over-head, and so terribly frightened that his mother was obliged to take him up. The next night he was still more terribly frightened. His father, determined to subdue his fears, went to his bedside, intending to conquer them by chastisement—the most effectual way possible of increasing them—when the agonized boy clasped him around the neck, and clung to him with desperation. Perceiving the utter impossibility of subduing his fears by force, he took him up, and, still intent on arresting a passion so liable, if unchecked, to

torment him through life, sent for a stick, not to whip but to embolden the boy to drive away the rats. His courage, supported by his stick, and excited by his father, at length so far overcame his fears, that he got down, and struck first upon the floor, and then upon the wall, and finally went to bed, stick in hand, and full of courage. This conquest of Cautiousness by Combativeness doubtless saved him from the evils of cowardice, by emboldening him for life ; and can be employed with the happiest effect on all timid children.

The Cautiousness of the young should also be trained to work in connection with the higher faculties, and they be made afraid to do wrong ; of which hereafter.

## 12. APPROBATIVENESS.

"A good NAME is rather to be chosen than great riches

### 257. DEFINITION, FUNCTION, AND LOCATION.

LOVE of PRAISE ; regard for CHARACTER ; sense of HONOR , desire for a good NAME ; love of COMMENDATION, and the ESTEEM of others ; AMBITION ; desire to attain DISTINCTION, become POPULAR, attract ATTENTION, obtain NOTORIETY and FAME, and rise to EMINENCE ; PRIDE of character ; SENSITIVENESS to the speeches of people ; desire to be thought and spoken WELL of.

LARGE Approbativeness seeks commendation, and is cut by censure ; is keenly alive to the smiles and frowns of public opinion ; regards what people say ; seeks to show off to advantage ; gives affability and desire to please ; loves to be in the fashion ; stands on etiquette and ceremony ; sets much by good appearances ; and feels extremely mortified by reproach.

SMALL Approbativeness cares little for the opinions of people ; is comparatively insensible to praise and censure ; disregards style and fashion ; despises etiquette and polite usages as such ; and never stops to ask " what will folks think ? "

It is located behind Cautiousness<sup>254</sup>, back of Conscientiousness<sup>267</sup>, and on the two sides of Self-Esteem<sup>260</sup>. Its lobes are about an inch apart, and run up and down from Conscientiousness toward Adhesiveness.

#### 258. ADAPTATION AND CULTIVATION.

Some things are constitutionally commendable, and others, in their very nature disgraceful. A child falls into the surging billows, but is rescued at the risk of life by a self-sacrificing lover of his race. "Noble, worthy of all praise," exclaim all who hear of the honorable deed. A son of shame casts this same child into this same stream, and though it is saved, "disgraceful, contemptible wretch," murmur all who know it. "Shame on you," "That's a fine boy," and kindred encomiums and reproaches appeal to this faculty. To this inherent praiseworthiness of some actions and characteristics, and disreputableness of others, this faculty is adapted, and adapts man.

Nor is its influence weak or range limited. On the contrary, it appertains to all we say, do, and are, and creates an insatiable desire to do and become what will secure praise. Indeed, when properly directed, it is a most powerful incentive to virtue and preventive of vice; but becomes, when perverted, as it too often is, an equally potent instrument of evil. Its cultivation and due regulation therefore become matters of the utmost importance. How, then, can they be effected?

By placing before it that commendation of mankind to which it is adapted<sup>214 215</sup>. We should all seek to be praised. This element was not created for naught, and cannot lie dormant with impunity. As its absence deprives the mind of a powerful incentive to praiseworthy deeds, so its presence, duly regulated, renders us emulous to do and become what will secure commendation, and thus redoubles every virtue, and restrains every vice, because the former excites praise while the latter is disgraceful.

Ambition, properly directed, should then be indulged. All should endeavor not only to stand fair in the eyes of their fellow-men as far as known, but to become known more and still

more extensively. To despise the opinions of men s on a par with disdaining food, or property, or children, and to love and seek it as essential to human perfection as to exercise any other primitive function of body or mind.

Approbateness should therefore be CULTIVATED. And to do this, set motives of praise before it. Indulge a generous emulation to excel. Keep your character spotless, and say nothing, do nothing disgraceful. Assume those pleasant modes of action and expression, and agreeable manners and address calculated to elicit encomiums. Say agreeable things as often and as far as consistent with the higher faculties, and avoid giving offence unless where they demand a sacrifice of popularity to duty. Mind appearances in those little matters of life which win. And when you must say unpopular things, couch them in as pleasing a manner as may be. Even reformers, by pursuing this course, would secure more friends and make fewer enemies to THEMSELVES, and therefore to their cause—a point of great practical importance, be our pursuits what they may, yet little appreciated.

We should especially desire to retain and enhance the estimation of our FRIENDS. We cannot long retain their attachment when we make them ashamed of us, but shall redouble their friendship by rendering them proud of us. Let me be an HONOR, not a disgrace to my friends. Let me so write, speak, and conduct, that they shall glory in espousing my cause. Yet these views will presently receive a most important qualification.

A faculty thus beneficial to adults should be cultivated in the young. Indeed, few appeals to any of their other faculties are as effective as to this. All know how powerfully praise stimulates them to do what we wish. They can be flattered into almost anything. Tell John he is a good boy, and that you expect he will always continue so—that he generally minds, and you hope he always will, that he does well, and bids fair to do still better—and this stimulation of Approbateness redoubles his efforts to deserve still more.

But blast his pride of character by telling him that he is addle-pated and a disgrace to himself and all about him ; that



he is nothing and never can be ; that he is the worst child you ever saw ; that he falsifies, or is forgetful, or always in the wrong, and ought to be ashamed of himself ; and even though he would do right, yet he either feels ashamed to try, or else thinks he cannot sink any lower in your estimation, and so will not attempt to do better. Suspect or accuse him of stealing, and he will be far more likely to pilfer than if he thinks you confide fully in him ; because, in the former case, he thinks he may as well have the GAME since he has the name, but in the latter that his reputation is at stake, and hence that he must keep it untarnished. Those who are perpetually blaming or accusing children or servants do not understand human nature. Keep good their sense of character, and if they disgrace themselves, instead of taunting them with their fall, and making them feel degraded and outcast in their own eyes, let them feel that the error in question will be freely forgiven, and they reinstated provided they behave well for the future.

This law of mind applies equally to young people. When their regard for character is gone, hope takes its flight, and almost certain ruin awaits them. To mortify or shame them sears Approbativeness, and makes them feel that, since they are disgraced, they may as well "die for an old sheep," and sin on. As witnessing animal butchery blunts the tender sympathies of virgin Benevolence, the coarse and revolting deteriorates Ideality, the goadings of a guilty conscience harden this faculty, interrupted love blights Adhesiveness, and the painful action of all the faculties sears and palsies their otherwise keen susceptibilities, so to treat youth or adults as if disgraced in the eyes of others, hardens Approbativeness, excites Combativeness, and, more than almost anything else, renders them worse, because it paralyzes this powerful incentive to good deeds. As long as the drunkard was treated with contempt, he drank on ; but as soon as that Christ-taught principle of Washingtonianism set him again upon a respectable footing, shook his hand, and treated him again with consideration, he reformed ; because, as long as he considered his respectability irretrievably lost, he made no efforts to

regain it, for ambition was crippled ; but as soon as he was practically assured that he should again be treated with respect in case he deserved it, ambition revived and spurred him on to attain so desirable a meed as honor. This principle applies equally to all ages and orders of men—is in fact a LAW OF MIND, and develops one of the most powerful of all instrumentalities of making men better. All mankind, from the king to the beggar, and even the most degraded outcast, desire praise and will work for it. Love of food and life is hardly stronger or more universal, because each is a primitive faculty. Hence men, and especially children, before this faculty has become seared by reproach, should never be mortified, and especially for things not actually disgraceful. Yet how many parents both reproach their children daily and almost hourly, and that for things not only not wrong in themselves, but actually the promptings of unperturbed nature. Yet, in so doing, they both render them worse, and lose their influence over them.

#### 259. ITS DUE REGULATION AND RESTRAINT.

But this faculty is often excessive, compared with the others <sup>210</sup>, and still more frequently perverted <sup>208</sup>. Few faculties require right direction more than this, and the wrong action of few occasions more evil, individual and public. How supremely ridiculous many are rendered by its excess and perversion ! The whole world is in full chase after praise, but, unfortunately, for the wrong things. And, in general, mankind struggle to enter into the kingdom of commendation, less for what they are, than for what they POSSESS. Some pride themselves on their horses, dogs, and even canes and boots ! “Look here, Jim,” said one dandified exquisite to another, “don’t you think I dined up town ’tother day with white kid gloves on. I did so, and the hull party had ’em on, too.” What if you did ? How much BETTER did it render you ? “What SHALL I wear to the dance to-night ?” asks one. “What dress would you wear to church to-day ?” inquires another. “O, that old-fashioned bonnet aint fit for a wench to wear to meet ing. The newest fashion is out, and I should be ashamed to

be seen there till I get a new one, for you know 'better be out of the world than out of the fashion,' " says a third. And when she gets it, how she flares! One would think by the way she walks, that she was pretty considerably more than human. Yet she is only a human FOOL, and says so in practice—and actions speak louder than words—because she virtually rates her dress above HERSELF. Be her VIRTUES what they may, she is ashamed of herself unless enrobed, not in a neat, nice dress merely, but in a FASHIONABLE one. Now this fashionableness or unfashionableness is absolutely nothing; yet, since it is of so much more importance than herself, how insignificant, in all conscience, must she be? How supremely ridiculous the idea, presupposed by fashion, that the mere FORM of the dress can add one iota to the reputableness of the wearer, or unfashionable attire diminish ought therefrom! Is man-made attire more praiseworthy than God-made HUMANITY? Is the man, indeed, so insignificant compared with the THING? Shall silks and satins, ribboned off and tied together in fantastic shapes, and distended by coffee-bags and cotton, be the standard of valuation? Can fabrics, and even golden trinkets, enhance the honorableness of the "lord of creation?" And wilt thou, reader, practically endorse a standard of praise so superlatively ridiculous? Will you libel the dignity and glory of your God-like nature?<sup>261</sup> O, votaries of fashion! how foolish, how wicked! And what untold but self-induced miseries you suffer in consequence! Words utterly fail to depict the evils of fashion! Drunkenness bears no comparison with it in the number of its victims, or aggravation of its sufferings. All the crimes of all culprits are trifles compared with this monster of iniquity. The evils even of licentiousness, most appalling as they are, are pigmies by the side of this mighty giant, because, while the former slays its thousands, the latter devours its tens of thousands, soul and body. Indeed, but for the latter, the victims of the former would be few. Nine in every ten of the daughters of infamy humble themselves to procure the means of following the fashions. How generally is the poverty of the poor, at least in this country, induced by past or present out-

lays for fashionable display. Say, hard-working husband, do not at least half your labors go to keep up APPEARANCES in dress, style of living, and the like?

But all these evils are but "as a drop in the bucket," compared with its degrading influences on the SOUL. Let the meed of praise now bestowed on dress be awarded to intellect and moral WORTH—let men be praised for their talents as much as now for their coats, and woman for her virtues as now for her fashionable attire—and what a mighty RUSH would this occasion toward intellectual attainments and moral excellence? Mankind would not then, as now, neglect their minds and live for their persons, but would labor and strive, with all the energies of their being, to develop by culture the exalted capabilities of their natures<sup>261</sup>. But it now prevents such culture by engrossing for fashion the time required for mental and moral discipline. A standard of praise thus utterly contemptible in itself and ruinous in its effects would disgrace even the monkey tribes. Then shall man—shall WE—practically endorse it? Shall our ambition fasten on nothing higher than broadcloths and bonnets—nor on these merely, but on their being cut and made after a particular PATTERN? Shall our very LIVES and SOULS be offered up on the altar of SUCH a goddess? Shall we who were made to reflect the image of GOD be content to be darkened by such fripperies? Shall we who are constituted to soar aloft on the wings of angels descend even below inanimate matter? Shall we exalt our clothes above OURSELVES? Or shall we sanction so despicable a standard of praise in others? Let men point the finger of ridicule at my dress as they may, but let my ambition appertain to CONDUCT and MORALS, not to riches or any external "pomp or circumstance."

In phrenological language, Approbativeness should not be governed by the propensities, but by the HIGHER faculties. Men should not take pride in eating the most oysters, or drinking the most grog; or in being the greatest fighters, whether in personal combat, the pugilistic ring, or battle array, but should seek praise for what they ARE—for what is IN them, not on them. We have already shown that the MORAL and



INTELLECTUAL faculties should guide and govern all the others<sup>211</sup>. Then let this indispensable condition of virtue and happiness be the supreme law of our Approbativeness.

Since the proper direction of this faculty is thus all-important to adults, how much more so to the young?—and to the former because to the latter. Shall this normal instinct in them be taught to exult in these ridiculous trappings? Parents, will you make your boys puppet-shows, and your girls head-blocks for millinery exhibitions? Praise them for GOODNESS. Never commend them because they are rigged off in new or fashionable attire, or have curly hair, or are handsome, or for anything extraneous, but only for what implies moral worth or intellectual superiority.

This giving boys canes and dressing them off in the height of fashion like dandies, is ruinous. To see them smoke, chew, talk large, swagger, perhaps swear<sup>238</sup>, and vaunt themselves on these and kindred exteriors, thinking it manly to thus play the fool, proclaims the stulticity of their parents, and foreshadows their own prospective downfall. And to see girls, superbly dressed, profusely ruffled and padded, with sun-shade or muff, parading the pave as disdainfully as queens, is supremely ridiculous. Green things are insipid and unwholesome—green LADIES especially. Let them be girls—play and romp free from all fashionable restraint—till they spontaneously exchange the girl for the woman. But of this more at length in “Maternity.”

Nor should they be paid for learning by tickets, rewards, premiums, medals, and the like. College appointments, honorary degrees, and this whole system of literary emulation is wrong. Not that the best scholars should not be commended, but let them be induced to study from love of LEARNING instead of from motives of vanity. Those who study for the sake of praise will relapse as soon as rivalry ceases; whereas those who love to improve for its OWN SAKE will continue it through life. And thousands of our ambitious youth break down and die of excessive application, just to stand at the head of their class.

This faculty is so large in some as to render them artificial



and affected—as to make them twist themselves unconsciously into a great many most ungainly postures, and walk, sit, and place their hands most awkwardly, just “to be seen of men.” In trying to look and behave all so nicely and prettily, they make themselves ridiculous. Be natural if you would be graceful. All efforts at putting on gentility only result in awkwardness. What does not “whistle itself”<sup>26</sup>, cannot be made to whistle. Natural manners are always agreeable; artificial always awkward. How exceedingly unpleasant those who try to be extra mannerly. Let such forget themselves, and throw themselves into conversation, or whatever they may be doing, and they will be passable. And let all who would reduce this faculty, not FEED it, but offset it by such reflections as these: “What if they do underrate, and even ridicule me? Suppose I do not dress as well as others, does that make me any the worse? Besides, my Approbativeness is too large. Hence I feel more shame and mortification than occasion requires, am too keenly alive to praise and censure, and too apt to think myself neglected when I am not. I will not let such things trouble me, but will turn my attention to more important matters. Others do not notice me as much as my excessive Approbativeness supposes. I will act out myself, and not be so stiff, precise, artificial, and affected. In short, I will reduce this faculty by exercising it less, and always aright.”

Nor should children in whom it predominates be laughed at for this and that smart saying or doing, or be noticed in their fishings for praise. Nor should their pert speeches be told to others before them. Notice them but little, and commend very sparingly and judiciously.

## 13. SELF-ESTEEM.

"In his own image created he them."

## 260. DEFINITION, FUNCTION, AND LOCATION.

MAGNANIMITY ; SELF-VALUATION ; NOBLENESSE ; SELF-RELIANCE ; INDEPENDENCE ; love of LIBERTY and DOMINION ; SELF-COMPLACENCY ; DIGNITY ; SELF-SATISFACTION ; desire for POWER ; the ASPIRING, SELF-ELEVATING, RULING instinct ; that high-toned PRIDE of character and manliness which commands respect, despises meanness and self-degradation, and creates lofty aspirings to do something great and worthy. WILL, SELF-GOVERNMENT, or VOLITION, is also a function of this faculty.

LARGE Self-Esteem puts a high estimate upon itself, its doings, sayings, and capabilities ; falls back upon its own unaided resources ; assumes responsibilities which it feels abundantly able to sustain ; will not endure restraint or take advice, but insists on being its OWN man and master ; is high-minded, and feels above stooping to demean or degrade itself ; aims high, and is not satisfied with small success, or a petty business, but feels wholly competent to conduct a large one ; comports and expresses itself with dignity, perhaps majesty ; and is perfectly satisfied with self.

SMALL Self-Esteem lacks self-confidence and weight of character ; feels unworthy, inferior, and as if in the way ; distrusts its own capabilities, and shrinks from assuming responsible stations and undertaking great things on the score of incompetence ; cannot command ; is apt to say and do trifling things ; lacks self-reliance and independence ; underrates its own capabilities and worth, and is therefore liable to be underrated by others.

To find this organ, draw a perpendicular line, when the head is erect, from the opening of the ear to the top of the head. This conducts you to the fore part of Firmness. Self-Esteem lies two inches, or a little less, directly backward.

It is large in the accompanying engraving of Judge Livingston—formerly Supreme Judge on the U. S. bench, and a

candidate for vice-president—as seen by the projection of his head at the crown, but small in the Affectionate Mother, cut No. 4<sup>219</sup>. See also Conscientiousness<sup>260</sup>.

## SELF-ESTEEM LARGE.



No. 16. JUDGE LIVINGSTON.

## 261. ADAPTATION AND CULTIVATION.

Man is the veritable “LORD OF CREATION”—the greatest terrestrial work of God. Magnificent, yonder towering mountain. Stupendous, Niagara’s awe-inspiring cataract. Inconceivably vast, planets, suns, and the countless worlds which float in the azure sky. In view of the wonderful works of God, one involuntarily exclaims, “What is man?” Greater than they all! What is Niagara beheld only by brute? What Ætna’s volcanic eruption or the whole earth’s gigantic bulk—what even the material heavens and their myriads of worlds—in

comparison with man? Can inorganic matter, however huge, surpass man's divinely-contrived system of bones, muscles, organs, and nerves, all redolent with life and teeming with enjoyment? Happiness being the standard of valuation<sup>1</sup>, that is greatest which enjoys most. Does Chimborazo feel, or the earth enjoy? Was not terrestrial creation made for man, not he for it? And is that greatest which is made to serve? Is the chariot above the charioteer? Are not more divine Wisdom and Power exhibited in the structure of the human hand or eye than in the whole universe of inorganic matter?

But the creation of MIND—this is the greatest work of God! Compared therewith, all else is “dust and ashes.” The domestic affections, the resisting<sup>239</sup>, feeding<sup>245</sup>, economical<sup>249</sup>, provident<sup>255</sup>, emulous<sup>258</sup>, and other instincts, how infinitely wise in constitution and efficient in function! Yet it is his moral and intellectual elements which form his CROWNING endowments. These render man near of kin to angels, and constitute us “the sons and daughters of the Lord Almighty!” They even array him in the robes of immortality, and confer on those who fulfil its conditions, capabilities of becoming eternally and inconceivably holy and happy! Yes, “in the image of God” is every one of us created. His intellectual and moral likeness is stamped upon our souls, and even forms their constituent elements. Does the great Parent of all love his children? So do human parents love theirs. Does He delight to provide for his, and do not they also for theirs?<sup>221</sup> Is He a perfect economist, and are not we also?<sup>249</sup> Does He delight in praise, and do not we?<sup>258</sup> Is He immutable—“the same from all eternity to all eternity”—and are not we also endowed with this element of stability?<sup>265</sup> Is He rigidly just, and do we not respond to the supremacy of right?<sup>268</sup> Is He a Spirit, and has he not endowed us also with a spiritual essence—an immortal soul?<sup>276</sup> Does He delight to pour out upon all sentient beings a continual succession and variation of blessings such as naught but Infinite Wisdom could devise, or Infinite Goodness bestow<sup>1 2</sup>, and does not this heaven-born sentiment inspire our own souls to do good<sup>282</sup>? Are infinite

Beauty and Perfection stamped upon the character and all the works of the Almighty, and is not man, too, highly adorned in person and exquisitely constituted in mind, and does he not pant after a higher and still higher measure of SELF-PERFECTION? <sup>288</sup> Is God the great Mechanist of the universe, and has he not conferred on us also this self-same desire and capability to MAKE? <sup>285</sup> Does He see and know all things, and do we not desire to observe <sup>420</sup> and acquire knowledge <sup>474</sup>? Does He speak to all sentient beings in the eloquent and instructive language of NATURE, and do we not also commune with our fellow-men? <sup>510</sup> Is He the great "Cause of causes," and infinitely wise in adapting ways and means to ends, and has he not endowed us also with this divine capability? <sup>542</sup> What element possessed by Him is not possessed by us? In degree alone consists the heaven-wide difference. We pervert our faculties and sin <sup>208</sup>; He exercises his normally, or in perfect accordance with the fitness of things. But His and our primitive ELEMENTS are the same. We are "living stones" in his infinite temple. He breathed of his own divine spirit into our nostrils, and we become "living souls." "In his own image," moral and intellectual, reader, are we created. With "a live coal from off the altar" of his own nature, He lighted up the fire of immortality which burns, however dimly, within us. His divine likeness we bear. That likeness is faded, and mildewed, and crushed, yet it is there. Sin has stained it, and depravity almost obliterated it, but the canvass is divine in structure, and the original lineaments and colors as penciled by the infallible Artist of the universe, are still visible—are even a miniature of his own intellectual and moral conformation!—faint, yet perceptible. Trodden into the mire of moral corruption, yet there still! Lift it up; wash off its filth; remove its stains by varnishing it with the oil of forgiveness; burnish it; hold it up to the light of its primitive constitution, and O! behold the DIVINE in that portrait even yet. Defaced it can be, but effaced never. God will not let his pencilings be wholly extinguished. His spirit he "will not utterly take away." Yes—thank the Lord—every one of us carries within the innermost recesses of our own souls this



mental portrait of the Almighty ; and if we “occupy till he comes,” we shall both see him as he is, and be LIKE him. “Beholding his face, we shall be changed from glory to glory,” till he cleansed portrait of humanity, retouched by that same Artist who first fashioned it after himself, shall reflect in the galleries of heaven, to all eternity, the perfect “image and likeness” of our Infinite Original—the God and Father of us all ! And even all this is but the faintest glimmering of what humanity is capable of accomplishing and becoming ! and to these exalted ends and destinies, Self-Esteem is adapted and adapts man.

Have we not, then, a perfect RIGHT to place a most exalted estimate upon ourselves ? CAN we well overrate our own worth ? We may, indeed, value ourselves wrongfully—even on account of our deformities—but not too much. This faculty may take a wrong direction, but cannot well be too large. Then why hang our heads or sink back into the corner of insignificance ? Are the children of God such inferior, unworthy, degraded “worms of the dust ?” All that should humble us is what we have DONE, not what we are by nature. Away with this idea of man’s nothingness and inferiority—Phrenology arraigns it as false. All that even a God could do to exalt and endow humanity, God has done. Reference here, and throughout this train of remark, is had to our PRIMITIVE constitution, and not to man’s present degraded, depraved condition. That we have fallen from this high estate, is a self-experienced fact. That we, created only a “little lower than the angels, and endowed with honor and immortality,” should have fallen instead of soared—should even have so far degenerated from our divine parentage as to deny it, and given ourselves up to work all manner of uncleanness and iniquity—O, this should humble us in the very dust. That capabilities thus transcendent should be thus abused, so as even to work the work of incarnate devils, should sting us to the quick with remorse, and bring us upon the bended knees of contrition, imploring, with the prodigal son, forgiveness and restoration. And those who do thus repent and pray, WILL be re-clothed and reinstated. We are bent but not broken—trampled into

the mire, but not crushed to atoms—withered, but not dead. The divine original is in us still. O arise, son of shame and daughter of sorrow. Shake off dull sloth. Trim thy heaven-constructed lamp. Meet thy inviting heavenly Father. Put away all thy idols, all thy sins; and array thyself again “in garments clean and white.” “Touch not, taste not, any unclean thing.” Ascend those lofty heights from which thou hast fallen. O CULTIVATE the divine gift within thee. Be in FACT what thy Creator capacitated thee by nature to become. It is late, but not yet the eleventh hour. The doors of this heavenly palace are not yet wholly closed. Arise quickly, and enter.\*

A secondary adaptation of this faculty is to that law of mind by which to confide in our own strength promotes success, and appreciating our capabilities augments efficiency. Tell that boy he “can’t if he tries,” and he will either not attempt, or only feebly; but telling him “You CAN,” contributes wonderfully to success. Encouraging Self-Esteem enhances effort and excellence quite as much as exciting Approbativeness; while discouraged Self-Esteem, like mortified Approbativeness, palsies the entire man<sup>258</sup>. To this requisition for self-confidence this faculty is adapted and adapts man. It elevates all its aims and aspirations, and thereby redoubles both effort and success. As, by aiming at the sun, though we do not hit it, we yet shoot much higher than if our mark were low, so this faculty inspires us to desire and attempt to do and become something worthy of ourselves, and should therefore be cultivated.

SELF-SATISFACTION is another trait in human nature as necessary as it is universal. The poorest beggar would not exchange himself—not places, but SOUL and body—with the richest, wisest, most renowned, and best of men. We often feel dissatisfied with our LOT, but rarely with OURSELVES. Even our faults are too often converted into occasions of

\* Phrenology is accused of degrading man—of making him a mere material THING—with what justice, let the reader of this chapter say. On the contrary, none but the phrenologist can appreciate the true dignity and glory of the human mind, or comprehend its perfections and capabilities. The more I study the latter, the more I admire the former.

pride. How many times, on telling men professionally of this or that excess or defect, such as of deficient Conscientiousness, of libertinism, cunning, carelessness, vanity, and the like, have they publicly acknowledged that these things were so, and rather gloried in them. But for this principle of self-valuation, what endless animosities would everywhere occur? What complaints against God for bestowing on others more than on us? But this trait lulls all such murmurs, and instead, makes us thankful that, Pharisee-like, we "are not as other men." This necessary and inimitably beautiful end is secured by Self-Esteem, and the larger it is the better satisfied we are with ourselves; and since all have more or less of it, all are more or less self-satisfied.

The cultivation of a faculty thus ennobling is commensurate with these exalted ends it was created to subserve. All should therefore exercise it in all these phases. We should study that we may appreciate our own SELVES, and when we have learned what sphere nature has adapted us to fill <sup>216</sup>, should do our utmost to rise therein higher and still higher. Let our motto be, "Excelsior, EXCELSIOR." Nor should we ever indulge distrust of our own capabilities, but rather say in actions, with Col. Miller, when asked, "Can you storm that fort?" "I can TRY!" "Faint hearts never win," but "what man has done, man can do," accomplishes as if by magic. Nor should we envy others because they are more highly gifted by nature than we, but strive to make the most of our one or two talents; for what they possess was not taken from us. We should rather make up by extra culture what we lack by nature. Do any of us employ half our present capabilities? Then why complain because we have no more? To use what is already possessed, will confer more.

Those in whom this faculty is weak, besides elevating themselves in view of those lofty destinies of our nature already presented, should choose and act for themselves; may hear advice, but should make up and follow their own judgment; should always comport themselves with dignity and self-respect; pay their own way through life, and never allow themselves to be beholden or subservient to any; remember that

their oppressive feelings of unworthiness and insignificance are not caused by actual inferiority, but by deficient Self-Esteem ; that were they ever so good or great, they would feel thus humble ; that they underrate themselves, and require to hold up their heads ; that they are as good as the generality of men ; that while humility toward God is a virtue, self-abasement, in reference to their fellow-men, is uncalled for and injurious ; that, in short, they are men and women, and belong to the great brotherhood of humanity. As the old Roman felt a conscious pride in exclaiming, "I am a Roman citizen," so such should indulge a still greater pride in the feeling, "I am a human being, endowed with all the prerogatives and immunities of humanity"—should feel as Blackhawk expressed himself when brought before Jackson, "I'm a man, and you're another." You may reverse this, "You're a man, and I'm another ;" but remember, practically, that though others are men, yet that you also are human—that some of them may be better than yourself, while others are worse, but that all these considerations—their richness and your poverty—their knowledge and your ignorance—their cultivation and your want of it—are as nothing ; that you are their human brothers ; have the same origin, faculties, and destiny, with them ; are fed from the same great table of nature ; sustained by the same breath of heaven ; alike in all your primary elements, and differ only in degree, and perhaps that difference is in your favor. In short, EXERCISE Self-Esteem on the one hand, and offset its deficiency by these and kindred reflections on the other. Above all things, never belittle yourself in your own eyes, or those of others, by doing anything small, mean, low, humiliating, or trifling, but always carry and express yourself with manly dignity and conscious elevation. Especially walk erect, for acting out this faculty will help you feel it.

To cultivate this faculty in children, throw them on their own resources. Do not humble, but rather exalt them in their own estimation. Let them feel that they are embryo men and women, and are created for something noble, and hence should fit themselves to fill some important station. This sen-



timent, so far from inflating, will rather humble them. When they have perpetrated any mean act, talk to them as though they should feel themselves above such self-abasing things. In short, develop this faculty by calling it into action. Especially never crush them by sternness and severity, or look down upon them so as to make them feel menial, or cheap. Raise, not depress.

## 262. SELF-GOVERNMENT, OR THE TRAINING OF THE WILL.

To one other adaptation and functional phase of Self-Esteem, special attention is invited. Man is a VOLUNTARY being, endowed with that self-determining power which enables him to choose or refuse the evil or the good. This iron WILL, which takes the reins into its own hands, and does according to its own pleasure, is the product in part of this faculty, aided by Secretiveness, Firmness, and some other faculties. Metaphysicians may speculate on this point for and against, yet the ever-present consciousness of every human being assures us all that we are endowed with power of CHOICE. We are not machines, impelled whithersoever we go by circumstances and our organization<sup>260</sup>, but can resist this besetting sin, and do that virtuous deed. When any passion becomes unduly or abnormally excited, there is a gubernatorial power within us which can employ that principle of diversion already presented<sup>243</sup>, so as to discard the stimulant of the erring passion, and set the other faculties at work by placing their appropriate food before them<sup>215</sup>, and thus restraining the former, cultivating the latter, and controlling our feelings and conduct. Especially can it put its veto on sinful indulgence in act. Yet this is not the place for a full discussion or qualification of this point. Man requires and possesses self-control, and this faculty, aided by some others, confers it.

A power thus important should by all means be assiduously cultivated, from infancy to old age. When, or in what situation in life, after we leave the cradle till we descend into the grave, are we not exposed to temptations? In this respect all mankind are Adams and Eves. Sometimes we are "drawn away by our own lusts, and enticed," and sometimes by



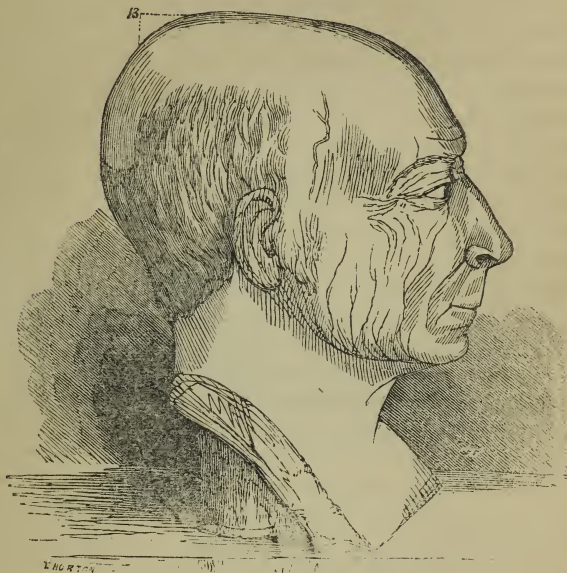
others. Our Eves are of various kinds, but all are perpetually exposed to temptations. All, therefore, require that shield of safety which this self-governing power alone can furnish. Then let it be EXERCISED. Let us place it at the helm of all we say and do. WILL to do this and not to do that, and then do it. Never yield, no, not for once, to the syren voice of temptation, because the more you do the more you may. Even "if thy right EYE offend thee, pluck it out." Do what, and ONLY what, the higher faculties dictate<sup>21</sup>. Let them, in accordance with their primitive constitution, be the king on the throne, and will their sworn executor. But more on this point after our analysis of the moral faculties shall have prepared its way, as also on the importance and means of strengthening it in children.

263. RESTRAINT AND DUE REGULATION OF SELF-ESTEEM.

The perversion and predominance of this faculty render its possessor proud, egotistical, conceited, forward, pompous, supercilious, arbitrary, self-willed, and dogmatical, if not domineering, and should therefore be checked. The conceited simpleton, whose likeness, taken from life, is annexed, though most homely, believed himself handsome, and perfectly irresistible to the ladies; and though "non compos," fancied himself one of the earth's great men, in consideration of which he allowed his bust to be taken; and though he could not sound *fa, sol, la*, yet he thought his the best counter-voice in the world. Those whose Self-Esteem thus predominates should remember that their self-conceit often renders them ridiculous, yet that, like him, they do not see it. Such should attribute their exalted notions of themselves to their inordinate Self-Esteem, not to real merit. They should bear in mind that, be their talents great or small, they overrate them, and hence, that if they are ten, they rate them at fifteen or twenty; that they are too apt to play the captain, and put themselves forward; that others were not made to be their lackeys; and that they must suppress this swaggering manner and feeling. Let such often observe this self-inflating organ at the crown of their heads, and recollect that their developements are no way extraordi-

nary, except for va.n-glorying; and if this does not humble them, they must be ninnies indeed.

## SELF-LOVE LARGE.



No. 17. THE CONCEITED SIMPLETON.

But this faculty requires right DIRECTION more than restraint, because oftener PERVERTED than excessive. Those who esteem themselves aright can not prize themselves too highly <sup>261</sup>. It is esteeming ourselves for our horses, clothes, houses, and even for our depraved propensities, which requires to be checked. So infinitely is the human above the thing, that he must be small indeed to whom paltry trinkets can add anything, or from whom their absence can diminish aught. As though being perched on a little pile of gold rubbish or bank rags could increase the stature of manhood <sup>226</sup>! "God forbid that I should glory save in" intellectual jewels and

moral gems—in what I AM instead of own. Some people's quids and cigars are greater than themselves—that is, confer honor on them. Such honor is too low to be despised. So are most of those things for which men value themselves. To such “my soul, be not thou united.” This proud, haughty, touch-me-not, imperious, I-am-better-than-thou, bearing, is utterly contemptible. Granted that you are better than others, yet what have you that you have not RECEIVED? Then why thus vaunt yourself on what was GIVEN you? Besides, true greatness produces humility, not ostentation. No index of littleness is more sure than this affected grandiloquence, for it shows a predominance of Self-Esteem over the higher faculties—a sure sign of intellectual and moral inferiority. Is even God condescending to man, and shall man be too proud to speak to his brother man? Granted that you are above them, should you not try to elevate them, instead of assuming these monkey airs, and manifesting this cold contempt for those as good by nature as yourself? <sup>226</sup> When will men learn to exchange this baboon pride for that ennobling sentiment designed by nature in the creation of this faculty?

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#### 14. FIRMNESS.

“Perseverance conquers all things.”

##### 264. DEFINITION, FUNCTION, AND LOCATION.

DECISION of character; PERSEVERANCE; STABILITY; FIXEDNESS of purpose; TENACITY of opinion; AVERSION to change. Its name is perfectly expressive of its function.

LARGE Firmness is set in its own way; sticks to and carries out what it commences; holds on long and hard; and continues to the end.

SMALL Firmness yields to difficulties; is easily changed; vacillating, fickle-minded, and cannot be depended upon. Located in <sup>260</sup>. Large in John Ordinaux, a privateer of extraordinary obstinacy of purpose; but small in two of the cuts used to illustrate Conscientiousness <sup>267</sup>.

15



No. 17. ORDINAUX.

## 265. ADAPTATION AND CULTIVATION.

IMMUTABILITY is written upon every law of nature. God is unchangeable. And what disasters would follow if he were not! Can the everlasting mountains be removed, the sun stayed, or any of nature's ordinances be arrested?

Man, too, requires stability and perseverance. After he has sown, he must wait patiently for the products of his labor to mature. Many ends can be effected only by long-continued application, and many obstacles overcome only by the labor of a LIFETIME. "Perseverance conquers all things," while fickleless accomplishes nothing, but undoes to-day what it did yesterday. Intellectual acquirements are not the growth of a day, or even year, but of an age; and great moral excellence, unlike Jonah's gourd, does not spring up or wither in a night, but is produced by the HABITUAL practice of virtue from youth to death<sup>206</sup>. Many kinds of business can be rendered profitable only by expending years of patient toil in

building them up. "Perseverance and shovels remove mountains." Indeed, scarcely any truly valuable end can be brought about in a hurry, and, in general, the greater the good the longer the toil requisite to effect it. Some obstacles Combativeness can overcome with dispatch, yet, in general, a long time is required to obviate evils and secure good. To this element of stability in nature, and demand for steady perseverance in man, Firmness is adapted. Without it little good can be effected, little evil successfully resisted; but before its iron tread, difficulties, otherwise insurmountable, vanish, and temptations flee abashed. Nor can any man become distinguished for anything great or good without it. A faculty thus important to success should therefore be assiduously cultivated.

To increase it, consider the inducements held out as rewards to perseverance. Give up nothing till it is completed. Let no obstacles turn you from your proposed course. Have a mind and will of your own, and never allow yourself to be persuaded contrary to your better judgment. Steadily resist temptation, and remember that those who hold out unto the END alone are crowned. Especially, never yield in the least where RIGHT is concerned. MORAL decision is a virtue of the highest order. Firmness and Conscientiousness are located side by side, and should always support each other in character. Hope is also located upon the two sides of the fore part of Firmness, so as to work in conjunction with it; and certainly nothing is calculated to excite Firmness more than confident hopes of success, and the two combined form one of the strongest elements of efficiency and success.

To cultivate it in youth, be careful not to require them to do what they cannot complete, and not to allow them to leave anything unfinished. Let them be taught to accomplish all they begin. Making children servile, and requiring strict obedience, is apt to weaken this faculty. The author knows a severe, austere, tyrannical father, who has children whom he rules with a rod of iron. In one of them, Firmness has degenerated to almost nothing, and in the other increased to obstinacy, probably because the former, a daughter, had



her Firmness subdued by his tyranny, while the same discipline only excited and increased that of the other to mulish stubbornness.

Parents should always hold an even hand with their children. They should not be one thing to-day, and another to-morrow, but be uniform in all their requirements; and when they undertake, should always carry through.

L. N. Fowler tells a story in illustration of this point, much as follows: Susan, a girl of about fifteen years of age, had invited her playmate, Sarah, to go that afternoon to pick strawberries. Sarah came, and Susan asked her mother's permission to go, but was refused. Susan plead that Sarah had come to go, but all to no purpose. At last, taking up her pail and starting, she exclaimed, "I WILL go—so there!" "Well, if you will go, get good ones," answered the mother.

A daughter wished to go to a ball, but was forbidden by her mother; the daughter got ready, on seeing which her mother said, "Since you are determined to go, wrap up warm." Things like these should never be allowed, but let one uniform line of conduct be pursued.

Children in whom this organ is small require much encouragement to persevere, and to conquer such is especially injurious. They are too easily overcome now, and, of course, the more you make them mind the less firm they become. Nor is it certain that conquering even obstinate children is not injurious. Break down their iron will in regard to yourself, and you subdue it in regard to other things. A most excellent watch-dog was spoiled thus:—a man laid a wager that he could get a roll of codfish placed at the back end of an arch in which this dog was chained; and, by keeping his eye sternly fixed with determined defiance on the animal, finally conquered him, after which he was comparatively good for nothing. This is true of all dogs, of all animals, and equally of man—is, in fact, a law of Firmness. Hence the spirit even of obstinate boys should not be crushed, because this tames them down for life. Nor can I regard obstinacy in children as so very bad after all, because it betokens that Roman Firmness and indomitable perseverance so essential

to future success, and to subdue this will is to well nigh spoil them. Without it they are good for nothing, but the more they possess the better, provided it is rightly DIRECTED. Rather persuade them to will RIGHT than to crush their wills—a point, however, to be discussed hereafter.

#### 266. ITS RESTRAINT AND RIGHT DIRECTION.

But some persons are mulishly stubborn. They will not see their errors, or, seeing, change. Such, indeed all, should be especially careful not to decide till they are sure they are RIGHT, nor ever commence anything not best. They should then hold themselves open to conviction and correction, and remember that their excessive Firmness is liable to so blind their intellects that they cannot perceive the full force of evidence brought against them, that they are too hard to be convinced, too inflexible, etc. In short, they should subject their Firmness to their reason, prudence, justice, and other faculties <sup>216</sup>. Still, of well-directed Firmness, no one can have too much.

### 15. CONSCIENTIOUSNESS.

“Let justice reign, though heaven falls.”

#### 267. DEFINITION, FUNCTION, AND LOCATION.

PERCEPTION and love of RIGHT ; MORAL PRINCIPLE ; innate sense of ACCOUNTABILITY and OBLIGATION ; INTEGRITY ; love of JUSTICE and TRUTH ; regard for DUTY, PROMISES, etc. ; desire for moral PURITY and EXCELLENCE ; that internal monitor which approves the RIGHT and condemns the WRONG ; sense of GUILT ; desire to REFORM ; CONTRITION ; FORGIVENESS.

LARGE Conscientiousness loves the right as right, and hates the wrong because wrong ; is honest, faithful, upright in motive, and means well ; consults duty before expediency ; feels guilty when conscious of having done wrong ; and desires to reform and be forgiven.

SMALL Conscientiousness sometimes sacrifices duty on the altar of indulgence, and temporizes with moral principle ; jus-

tifies itself; and is not particularly penitent or forgiving. LOCATED on the two sides of the back part of Firmness. The several forms given to the head when these two organs are large and small, are well represented in the accompanying cuts.

CONSCIENTIOUSNESS LARGE AND FIRMNESS SMALL.		CONSCIENTIOUSNESS SMALL AND FIRMNESS LARGE.
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No. 18.

No. 19.

## 268. ADAPTATION AND CULTIVATION.

“Thrice armed is he who hath his quarrel just.”

There is a RIGHT, and its violation constitutes a WRONG. These elements are founded in the primitive constitution of things, and form an integral part of nature, as much as bulk or beauty. But for this arrangement, no action or feeling could possess any moral character whatever, nor could any conception of right or wrong exist.

Man, also, is endowed with a moral eye for perceiving this moral element, as with Causality for perceiving the existence of laws<sup>542</sup>, and Form for taking cognizance of shape<sup>432</sup>. This moral sense phrenologists call Conscientiousness. Its existence in man, therefore, renders him a MORAL BEING, and, by consequence, accountable, rewardable, and punishable—satellite attendants on this element. This moral constitution is inwrought into the very texture of his mind, and interwoven with most which he says, does, and is. He can no more help regarding right as right, and wrong as wrong, or approving the former and condemning the latter, than seeing

what he looks at, or fearing death, or being hungry when deprived of food. Nor can he escape out of its rightful dominion. All his thoughts, words, and deeds, are rendered by this moral element of his nature, either right or wrong—right when they conform to the laws of his being, or are normal<sup>208</sup>, wrong when they violate them, or are unnatural. “All he says, does, and is,” because every exercise of every organ and function of his physical, intellectual, and moral nature has its LAWS, which it must violate, or to which conform; so that, “whether we eat, or drink, or whatsoever we do,” we fulfil or break some fundamental ordinance of nature. The commonly received idea that a great many of our actions and feelings, especially those which appertain to the body, are neither right nor wrong, is therefore erroneous. Every motion we make, every breath we draw—ALL our thoughts and feelings from first to last—fulfil or violate those laws which govern their constitution, and are therefore right or wrong, and hence fit subjects for rewards and punishments—in fact, actually do reward and punish themselves<sup>7</sup>. The sweep and minuteness of this phrenological view of right almost infinitely exceeds that taken by the most rigid theologian, yet is as true as universal.

This element is also not tame or feeble, but IMPERATIVE, and clothed with AUTHORITY. Man feels that right is SOVEREIGN, and wrong odious. How powerful an ally an approving conscience! How inexorable its condemnations! How crest-fallen and feeble he who feels that he is in the wrong! But as strong and “bold as a lion” they who fulfil its mandates. Conscientiousness is the queen-bee—the premier of the human soul. All the other faculties are only advisers or subjects. Its edicts are “supreme law,” its sentence final. Even small Conscientiousness, unperturbed or stifled, possesses an innate vim or power to hold in check far larger propensities; nor can the latter escape the dominion or rebel successfully against the former without either coaxing it into connivance by palliating excuses, or encroaching by little upon it till they at length bind it hand and foot and cast it out.

But wo to those who do this. That powerful aid which it

brings to all the other faculties, they lose. That tight rein which it holds on otherwise unbridled lust, they sever. The brightest jewel set in the centre of the crown of humanity they tear out and cast before swine, and leave a disgusting gangrene in its place. What can that speaker say—however clear his logic or classical his diction matters not—who has no MORAL pathos, who enforces no right, opposes no wrong? It is to tongue and pen what steam is to the locomotive—the prime mover even of intellect, whose energy it redoubles. And how much more powerful Combativeness, when arrayed against the wrong or defending the right? friendship when cemented, and love when it glows, with moral principle, than without this moral sanction? And thus of every other faculty. Incalculably does it electrify the entire man when it sanctions, and palsies when it condemns.

Clean hands and a vigorous conscience are then indispensable to success in every department of life. And then how delightful its approval! how soul-withering its condemnation! Nothing as terrible but the frowns of offended Heaven! Indeed, this is His frown—its approval, His smiles.

Every human being should therefore cultivate as powerful an auxiliary to success, as heavenly an attendant. We should inquire touching everything we say, and do, and feel, “Is this RIGHT? is that WRONG?” and utterly refuse all participation in what is not. In other words, all should see to it as a cardinal pre-requisition that all their thoughts, feelings, and actions are in accordance with their primitive constitution, and that every faculty and function of mind and body is always exercised in strict conformity with its creation and normal end. Then will they all be right, and our happiness complete. Man, in his present low estate, cannot conceive the beatific joys which would follow obedience to this law of his nature, nor the anguish and agony consequent on its infraction.

Shall we then stifle this heavenly monitor, thus kindly sent down to us from heaven to prepare us for its blessedness? Shall we sear its delicate susceptibilities by insult and rebellion? Shall we trample into the very dust this premier of God and our rightful sovereign—this most sacred emotion



implanted in the human soul ? Whosoever offendeth it, offendeth Infinite Justice, and sinneth against the moral constitution of the universe ! To do wrong is not so light a matter, nor right so insignificant. We stifle its sanctions at our peril, but to obey it is better than sacrifice. Nothing degrades and debases humanity equally with doing wrong. O keep this jewel of the soul unstained by sin ! Yet, alas ! how low in this scale of moral principle is mankind sunk ! See him ignorant of its requirements, and living in shameless violation of its mandates ! Behold him even justifying falsehood, knavery, fighting, murdering—and that by wholesale—licentiousness, and all manner of outrages, on the ground of *EXPEDIENCY* ! Hear that lying merchant and dishonest trader proclaim his own shame—“an honest business-man would starve !” Hear that war-captain and political stock-jobber urge the necessity of human slaughter, though life is most inviolate !<sup>235</sup> Behold that young libertine arguing the necessity of sensuality on the score of health ! As though right clashed with interest ! As though Heaven’s laws conflicted ! Does God punish us for dealing justly, for obeying his laws ?<sup>6 7</sup> As though honesty was not policy ; whereas the more exactly rigid one’s integrity, the greater his success—the reward of obeying the law of moral rectitude. Dishonesty may make a dollar to-day, but will prevent the acquirement of hundreds hereafter. “Burnt children dread the fire.” With a business-man who overreaches you once, you never deal again, or if you do, are simple. Let a firm once obtain a reputation for strict integrity—for selling as cheap as if the purchaser were watching them—and all who knew them would deal exclusively with them. Would country merchants spend so much time and money in going to cities after goods, if they knew only a single house which they could implicitly trust ? Such a house would monopolize the entire business of the country, because all purchasers could order so much cheaper and better than go. No error is greater than that integrity is incompatible with business. On the contrary, nothing equally promotes worldly prosperity.

And even in case they conflicted, must Conscientiousness

succumb to Acquisitiveness? Rather let conscience be king and propensity subject<sup>211</sup>. "Let justice reign though heaven falls." Rather starve than live on the wages of sin. Would not the abandoned suffer less to die outright, than to live as they do, waxing worse and more wretched daily, because they live by sinning? Gamblers have already been mentioned. In just so far as a man makes money dishonestly, does that money curse, and not bless<sup>211</sup>. The unalterable laws of nature compel this issue. Inflexible "cause and effect" secures this result in every form, every degree of application. "Though heaven and earth should pass away," yet this ordinance of nature must stand to all eternity. **RIGHTEOUSNESS**, then, can never clothe a man with rags, but will feed and clothe even every beggar and their children. Nature will not let those suffer who obey her laws, nor those go unpunished who violate them<sup>67</sup>. Yet no concatenation or aggravation of suffering should be allowed to dethrone rectitude. The very consciousness of having done right is more than meat and drink, and infinitely surpasses all "the wages of sin;" whereas the goadings of a guilty conscience are poison in the bones and "hell fire" to the soul.

Young man in search of business, first choose an **HONEST** one. Ask not "Is it lucrative," or "respectable," or "easy," or even "lawful;" but "Is it **JUST**?" And shrink with horror from whatever is not, be its prospects or its emoluments what they may. "Seek first" **RIGHTEOUSNESS**, and all else "shall be added unto you." Next prosecute it, in all its relations, with rigid justice. Let no considerations whatever induce you to deviate in the least therefrom, and besides an approving conscience—itself a treasure infinitely richer than all worldly possessions—temporal prosperity is guaranteed to you by the fiat of nature. But an unjust youth must ultimately fail.

And ye who are prosecuting a dishonest business, quit it at once. **DIE** rather than do another dishonest thing. You sell right at your peril. You may perhaps get your thirty pieces of silver, yet it will be the price of moral **BLOOD**, and will sooner or later hurl you to destruction.

Ye, too, who prosecute an honest business dishonestly are

as consummate FOOLS as sinners. Cut both sin and folly short at once. Your transgression of this cardinal law of nature is without even EXCUSE. Remember, Honesty, ALL honesty, and nothing but RIGID honesty, is policy, here and hereafter.

And let us all, be our pursuits what they may, place enlightened CONSCIENCE on the throne, and implicitly fulfil all its requirements, from the greatest even unto the least. Let us do our WHOLE duty toward man, and especially toward God, by fulfilling his laws. They were not made to be neglected or violated, but to be OBEYED. And O how inconceivably holy and happy will such obedience render us!

Those in whom this organ is small, should remember that, therefore, they are comparatively blind to their faults; that, especially if Self-Esteem be large, they generally carry the bag containing their errors behind them, rarely see it, and when they do, are apt to smooth them over by forming flimsy excuses, and justify themselves unduly; that they are self-righteous, and hence more guilty than they suppose, because Self-Esteem parries the feeble thrusts of Conscientiousness, and throws the mantle of extenuating circumstances over much which should occasion self-condemnation. Bear in mind, that your not FEELING guilty is no sign that you are not; because, other things being equal, the smaller this faculty the feebler its compunctions, yet the greater the occasion for them. If this faculty were larger, you would feel greater self-condemnation for the same sins, and often relent where you now justify yourself. Be more penitent. Be less self-righteous. Recollections like these will enable you in some measure to obviate this blemish. In short, the greater its deficiency the more habitual should be its exercise.

This faculty is blunted by whatever pains it—by BEING imposed upon, as well as by our doing unjustly. Dwelling upon wrongs done us, is very apt to make us feel that, since others are so wicked, we may as well be like them. Many a one has been thus case-hardened, and rendered dishonest by being abused. Hence, when others wrong us, we should not dwell upon our grievances, but turn our minds to other subjects. This direction is one of great practical importance.

The assiduity with which this faculty should be cultivated in youth, is commensurate with the exalted blessings it confers. I have found this organ large in nearly every child's head I have ever examined. Yet it is often small in adults—declines in consequence of sheer inaction<sup>213</sup>—an astounding, an awful fact! Nature bestows enough of this element on every human being, to render him scrupulously moral and just. Its existing woful deficiency is our fault, not hers. We bury this talent of talents in the napkin of public and private injustice, and waste or lose it. It does not average half, if a quarter as large in adults as the young. Nor is there any other solution of this sad fact, palpable to all observers, than its NON-EXERCISE. Children, seeing others do wrong, themselves commence to tamper with this heavenly gift, and gradually yet effectually wear it away. O parents, be entreated to arrest this downward tendency. It should “grow with their growth, and strengthen with their strength,” and would if duly called into requisition. It must be fed with its appropriate nutriment<sup>215</sup>. Their attention must be often called to the right and wrong of what they say and do. Nor is any other means as effectual for subduing their wayward propensities. Show them intellectually, and make them feel morally, that this is RIGHT and that WRONG, and they will no more dare to neglect the former, or perpetrate the latter, than to thrust their hands into fire.

Mothers, in particular, should be ever on the watch, while their children are at play about them, to check any encroachment of one upon the rights of the others, every instance of deception in word and deed, all in any way wrong, not so much by the whip as by this “rod of the Almighty,” thus put into their hands. Press their CONSCIENCES, not merely with accusations when they do wrong, but especially lay its flattering unction to their souls when they do right. Call attention to the exquisite pleasure they feel in having done their duty, and they will do right again. Show how miserable doing wrong renders them, and they will avoid it in future, for the same reason that “a burnt child dreads the fire.” Nor will any other preventive, except its sister, Veneration, at all com-



pare with this. Rightly applied, it is a moral panacea. O parents, note and practice this sacred prescription!

Especially should parents be careful not to WRONG their children in the least, because, as just seen in the case of adults, such injustice wounds and callouses their consciences, as well as sets them a pernicious example. Nor this merely, but the parent should be so clearly right as that their young consciences will be on his side. Being strictly just to them, excites this justice-loving element in them, and also sets an example which they may follow; and even when chided youth think they are right but are not, they become hardened unless CONVINCED of their error. Especially, never punish them for doing wrong until you have gained their consciences in your favor, and made them feel guilty, and that they therefore DESERVE punishment; else the same hardening effects follow which attend being wronged. But of this whole subject of punishment hereafter. Yet, whether you punish or not, do not fail to arraign all their actions and feelings before the solemn tribunal of RIGHT and duty. Try to make them LOVE their duty, and to do it BECAUSE it is duty. Never buy or flatter them to do it, because they will come to feel that they must be paid for everything, but let it stand on its own naked authority. Let them be trained to feel that duty is PARAMOUNT—that to do right, will render them almost infinitely more happy than any money or toy they could possess. Against this hiring children to do right I solemnly PROTEST.

#### 269. HUMAN ACCOUNTABILITY AND GUILT.

Many object to Phrenology, because, say they, "It destroys free agency; makes men mere machines—the passive servants of their dominant developments—and therefore alike excusable for all their vices, and none the better on account of any of their virtues, since they can help neither; because, for what they are fated—organically COMPELLED to do and become—they can neither be guilty on the one hand, nor deserving on the other." If the science I idolize really taught this abominable doctrine of fatality, Calvinist by education though I am, I would repudiate and condemn it. Against



this, against ALL guilt-extenuating doctrines, I uncompromisingly protest. I would RIVET, not unloose, the chains of moral obligation. And Phrenology does this in the most effectual manner possible. It does not argue that man is personally accountable, but PROVES it. It demonstrates the existence and function of Conscientiousness, as above analyzed<sup>208</sup>, and thus renders human accountability CERTAIN, from SCIENTIFIC data. It leaves no cloud to obscure this point. Its proof is ABSOLUTE. It is this: The existence of feet renders man a walking being, and proves him to be such; of ears a hearing, of eyes a seeing, of nerves a sentient, and of brain a mental being, and so of all his other physical organs and functions. Phrenology admitted, what higher proof that man is a friendly being than his possession of Adhesiveness; that he is an eating being than that he has Alimentiveness; a talking being than his endowment with Language; a reasoning being than his being constituted with reasoning powers? Can any order, any amount of proof—can even mathematical demonstration—render anything more absolutely CERTAIN? Then does not the fact of the existence of Conscientiousness in him, as forming a part and parcel of his PRIMITIVE CONSTITUTION, both prove and render him a moral, accountable being, and therefore not merely a fit but a NECESSARY subject of rewards and punishments? Is that two and two are four more self-evident than that human conduct and character—all we say, do, and are, or can be—are moral or immoral, right or wrong, virtuous or guilty? What can nail man down to the fact that he is accountable, as effectually as this existence in him of Conscientiousness? All other proofs, compared with this are sand ropes; this the mighty cable of nature. Read this chapter, and then say how ignorant, or else wicked, our accusers. But we “forgive them, for they know not what they do.” Yet they ought not to do without knowing.

Again: has not a former section proved that the organs can be enlarged by action, and diminished by inaction? <sup>213</sup> And does not this admitted law of phrenological science blow this stupid objection to atoms? What is its practical language to those who have less favorable developments, commonly called

“bad heads?” It seizes them by the throat of personal accountability, and thunders in their ears, “WHY HAVE YOU INDULGED YOUR PROPENSITIES AND NOT EXERCISED YOUR HIGHER FACULTIES till the former have acquired such gigantic strength, and the latter been subdued by a lifetime of conquest and tyranny? Stop your guilty career NOW, and cultivate the former, but remove exciting causes from the latter<sup>215</sup> till the required ascendancy of the higher guides and governs the lower.” Search the universe, but it will be in vain for a more potent personal accuser than either of these laws separately, or both together, furnish. They tell the wicked in the name of SCIENCE, and therefore of absolute CERTAINTY, that they have NO BUSINESS to have bad heads; that they owe their depraved passions, claimed to be ungovernable, to THEMSELVES—to their own wicked INDULGENCE of them, not to their organs; and does not this amputate ALL excuse? Does it leave the forlorn sinner even a STRAW to save his being drowned in guilt?

It is, indeed, admitted and proved by Phrenology that “like parents like children”—that predominant propensities and weak moral and intellectual organs in parents transmit similar organic conditions to their offspring—but this only shifts the responsibility from children to parents, and accords perfectly with “visiting the iniquities of the fathers upon the children.” Yet even this is obviated by the fact that none can be so bad, but that, by the proper cultivation of the higher faculties, and removing stimulants from the lower, they can be rendered virtuous and happy members of society. God will not let those come into being who are so low in the scale of morals as to be incapacitated for both goodness and enjoyment—a point fully established in the author’s work entitled “Hereditary Descent,” and there applied to physical as well as moral maladies.

It has also just been shown that Conscientiousness possesses an innate sovereignty by which it can govern propensities much stronger than itself. This is equally true of all the other moral organs, and also of the reasoning. But enough. This spurious but oft reiterated objection is fully silenced by either of these answers separately, and annihilated by them all col-

lectively. Taken together, they enforce personal accountability and the guilt of wrong doings with a sweep and power incomparably above all other motives. Nor should we have digressed—if digression it be—merely to answer this objection, for our aim is SELF-IMPROVEMENT, not to refute cavillers ; but have introduced and refuted this objection mainly to make every reader see and FEEL that he is GUILTY—condemned and sentenced at the tribunal of his OWN SOUL—for every wrong thought, word, and deed. Apologies are not heard at this tribunal. “The soul that SINNETH it shall die.” This principle grasps every human being—for all have Conscientiousness—in this moral vice, and arraigns, condemns, and executes. Escape is utterly precluded : “Thou art the man.” You, and I, and all flesh, are amenable, for every sin we commit ; that is, for all our transgressions of all the laws of our being <sup>67</sup>. Ay, and PUNISHED too. Ignorance is no apology. Nature imperiously commands all who do not know to LEARN, and equally proffers instruction to all, saint and sinner, sage and savage. All the most ignorant have to do is to follow her teachings<sup>26</sup>—and they are palpable as the noonday sun—and the wisest can know or do no more. And I put the question to the conscience of every reader, Does not every page of this work presuppose, and powerfully and practically enforce, personal accountability, and THEREFORE as it were lay hold of every one of you, and DRAG you along into the kingdom of SELF-IMPROVEMENT ? What is our title even ? Is that fatalism ? Does that imply that what we are we cannot help being ? Does this chapter on Conscientiousness tell you that you cannot do other than your organs make you ?

Yet, curious as it may seem, the very advocates of rank fatalism are loudest in their condemnation of Phrenology for teaching, as they erroneously say it does, this very doctrine which forms the “pillar and ground of their faith.” At Manchester, N. H., the last day of 1843, I heard a rank old-school Calvinist, of the Congregational church of that place, preach on predestination—that all mankind are by nature so very bad that all they can do is of no avail, but all must be eternally damned except the elect, and much to the same effect.

He reiterated the same paralyzing doctrine in the evening, and wound off by exhorting sinners to "make their calling and election sure" by "striving to enter in at the strait gate." That is, he exhorted all to strive because the salvation of the elect and the damnation of the rest are DECREED "from the foundations of the world," irrespective of all they have done or can possibly do. That is, he exhorted them to strive with all their might to "make their calling sure," because it was sure anyhow—to work like heroes because they could not do, if they tried, and because if they did do, it did no good. Yet I was so very a dunce that I could not perceive in his becauses the least motive for effort, but thought I saw—however, it was probably because I had not sense enough to put his this and that together—the strongest possible motive for not doing a thing. As he descended from his exalted station, I was introduced to him as a phrenologist; and his first remark, which he reiterated, was, "I'm afraid of your science, because it leads to fatalism. It compels bad men to be bad. They cannot help themselves"—the very doctrine, the one-idea, he had preached all day long to enforce. "Hypocrite or bigot," thought I, "you abhor out of the pulpit what in it you proclaim as 'the great salvation,' besides accusing Phrenology wrongfully." No opposition to this science at all compares with that of these old blue-stocking fatalists, and the head and front of their holy horror of it is that it confirms this polestar of their faith! Out upon such saps or bigots! Learn more of our science, or condemn less. But to return.

270. RIGHT DIRECTION OF CONSCIENTIOUSNESS.

That this faculty can become too active, so as to require restraint, is not asserted, but that it can become diseased, and condemn unnecessarily, and even for things right in themselves, is an experimental fact. In 1843, a clergyman, in whom this organ is very large, consulted me, professionally, mainly to inquire whether he was as wicked as he felt himself to be, or whether his self-condemnations were unfounded. I requested him to specify. He said that mornings after preaching, he often desired to lie in bed, and sometimes in.

indulged; but when he did so, his conscience rendered him indescribably wretched; and thus of many similar things which he did—for evil thoughts which might enter his mind, yet were at once banished—and thus of kindred things innumerable. I asked him whether he usually slept well those nights before he felt like hugging his morning pillow. He answered, “No; the blood courses through my brain, and my mind wanders to and fro on everything, and is absolutely uncontrollable, till midnight, perhaps dawn of day.” “Then it is right and duty to sleep mornings, for sleep you must have,” I replied—“and not only so, but many of your other compunctions result from abnormal and partially-inflamed Conscientiousness; that is, this organ is a little fevered or sick, and should not, therefore, be heeded,” and explained the principle established in <sup>69</sup> 209, and some others, to substantiate this as a law of things.

Undoubtedly many readers suffer similarly, and from a like cause—feel conscience-stricken, as though they were all moral filth and pollution—not because they are so, but because this organ, being irritated or slightly inflamed, condemns unduly, and often for what is right. This self-loathing and abhorrence is still farther increased if Self-Esteem and Hope are small, and Cautiousness and Veneration large. David Brainard’s and Edward Payson’s religious gloom had, in part, this cerebral cause. Payson called on a friend of the author in Boston, and before tea was mourning over the sins of the church, and his own “wicked heart,” most piteously. A cup of strong tea was served him on purpose to cheer him up. He was very fond of this beverage and drank unusually freely, after which the church was all right, and he was on Pisgah’s top, and preached one of his best sermons that evening. The explanation is this. His nerves were disordered; hence his melancholy <sup>156</sup>, and of course his moral organs, being very large, produced religious compunctions. But his strong tea excited his nerves and exhilarated his moral organs, and hence his religious comfort and exaltation after it began to operate. Many pious drinkers of strong tea may see themselves in this glass if they will look, and many others will find in the PRIN-



CIPLE here involved both the cause and cure of their moral maladies. If their nerves were healthy their self-condemnations would be less, though their sins were the same. Their self-loathing has a PHYSICAL origin<sup>209</sup>. They may not, therefore, be quite as sinful as they feel. Besides, even in case they are, they believe "the blood of Christ cleanseth from all sin." Lay hold, then, on this promise. After you have repented, do not indulge these feelings. They are even wrong. Your privilege, your duty, are to "hope in his mercy." True religion will render you anything but mournful. Wesley took the right view of this subject, and inculcated a cheerful and happy frame of mind.

These remarks show the importance of a right DIRECTION, or an ENLIGHTENING of this faculty. It is blind, and must be piloted by intellect, as must all the other faculties<sup>401</sup>. But we cannot stop to qualify, farther than to say, that it should act in harmony with the normal functions of all the other faculties<sup>207</sup>—a principle as definite and simple in its detailed application as universal in its sweep. It should be exercised in conjunction with reason in particular. The former should search out the various laws of our being, while the latter should see that the other faculties render obedience to them.\*

\* We have dwelt long on this organ—the reader may think too long—but, so far from having exhausted our subject, the half has not been presented of those most important and most sublime truths it develops and enforces. Indeed, we have presented no more than appeared absolutely necessary to elucidate the importance and means of its cultivation. But in the author's work on "Natural Religion," 12mo edition, they will be found fully developed, along with many delightful religious truths, as taught by the analysis of all the moral faculties. And the author hopes that readers will derive so much pleasure and profit from perusing this volume, as to become readers of that also. But for that work and this hope, these views would be extended here; yet their repetition in both is objectionable. Reference is had, not to the Journal edition, but to one every way superior, to be published some time in the spring or summer of 1847.

## 16. HOPE

\* Springs eternal in the human breast—  
Man never is, but always TO BE blest.\*

## 271. DEFINITION, LOCATION, AND FUNCTION.

EXPECTATION; ANTICIPATION of success and happiness; OVER-RATING prospective good, and UNDER-RATING or over-looking obstacles and evils; contemplating the BRIGHTER shades of the picture. Located on the two sides of the fore part of Firmness <sup>264</sup>, and back part of Veneration. The line drawn to find Firmness <sup>260</sup> passes through it. To represent its location by cuts is difficult, yet in cut No. 19, or "Firmness large and Conscientiousness small," on p. 233, it is small.

LARGE Hope calculates on more than the nature of the case will warrant; expects, and then attempts a great deal; is sanguine and cheerful; rises above present trouble by hoping for better times; though disappointed, hopes on still; builds some air castles, and lives in the future.

SMALL Hope is easily discouraged; expects and attempts too little; lacks enterprise; sees lions in the way; magnifies obstacles; and calculates only on what the other faculties see how it will be brought about.

## 272. ADAPTATION AND CULTIVATION.

Man is not the creature of an instant <sup>286</sup>, but is related to the past by memory <sup>474</sup>, to the present by experience, and to the future by anticipation. He is also ADAPTED to the future as well as the present; because what he does at one time affects him always afterward. He can also appoint future times and seasons for doing particular things, and by a law of his being is compelled to wait for the future in order to enjoy the full fruition of his labors. Nature spreads futurity before him, and bids him sow that he may reap <sup>249</sup>. And the more abundantly he provides for his prospective happiness, the more he may reasonably expect to enjoy.

This organ spurs him on to EFFORT, and this contributes to success. Those who expect but little, attempt and accomplish

little ; while sanguine anticipations enlarge all our plans, and redouble all our exertions. But for Hope, the heart would break, and the hands hang down. Without it, the intense yearnings of our nature would only torment us with ardent desires which we could never expect to see realized, and should, therefore, fail to attempt. But now this faculty enables us to expect what the other faculties desire, and this inspires us to do, and hence incalculably promotes efficiency and all our enjoyments.

It should not, then, be allowed to flag, but cultivated. Discouragement constitutes no part of man's primitive constitution. So far therefrom, we should "hope on, hope ever." If we fall, we should not supinely lie there, but should bestir ourselves and search out some other "peg to hang our hopes upon." "Never give up the ship." If it storms to-day, to-morrow is the more likely to be fair. And when trouble lowers and difficulties thicken, the true man will outride the storm by remembering that "the darkest hour is just before day," and that his lot, compared with that of many others, is quite comfortable. I protest against this breaking down under discouragements. Never indulge regret for what is irretrievable. Difficulties throng life's entire pathway, the very surmounting of which is pleasure to him who is resolute. Does pondering over misfortune remove it? Does it not rather aggravate? Giving way to trouble paralyzes effort, blasts success, crushes the spirits, and blights the soul—how much, those only know who have given up to "hope deferred." Few things render us more wretched or paralytic. "Away with melancholy." "There is a better time coming." Despondency impairs appetite, diminishes respiration, circulation, motion, and all the physical functions, as well as enfeebles intellect ; whereas expectation promotes every function of body and mind. Its due exercise redoubles all our pleasures by enabling us to enjoy them twice—in ANTICIPATION as well as fruition—and often confers far more pleasure in the former than the latter ; but gloomy forebodings blight present pleasure as well as blast all the delights of expectation. The latter should, therefore, be unceremoniously dismissed, the

former encouraged. We have something to do in this world besides "crying for spilled milk." Pitiably, indeed, are those who despond. Why ever be dejected? If we cannot obtain what we wish, let us try to get what we can. The past is irretrievable, and unavailing regrets do not bring back what has already transpired. All that remains is to make the most of the present<sup>249</sup>, with a wise reference to the future.

A few illustrative anecdotes: I asked a fellow-boarder, who had come to several of his meals bent almost double, looking as sad and discouraged as if he had been sentenced to the gallows, and moving as though twenty-five years had suddenly been fastened upon him, "How heavy the loss he had sustained?" "About \$1,500," said he; "who told you?" "You told me, not by words, but by your sorrowful looks and decrepit movements. You were young a week ago, but look and act old now. What was our conversation a few days since about making the most of our pleasures and least of our troubles, and enjoying life as we went?" I responded. A few days afterward, he still appearing dejected, I inquired, "How much of that \$1,500 have you mourned back?" "None." "Then why continue to sigh? You could have made half as much more by this time, but instead, have made the less, beside having shortened your days by grief," I rejoined; and repeat the same to every discouraged subject. Few things break the health, or talents, or shorten life, equally with a sunken spirit.

A rich and prosperous man helped his friends till he failed, when, shutting himself up, he abandoned himself to gloom and discouragement. Of course, his family soon came to want, when a poor widow woman brought them three loaves of bread. The thought that this widow woman, beside supporting by her own industry herself and little son, should also earn bread for his hungry children, roused him to effort. He bestirred himself, found employment, and is now comfortable, and bids fair to recover his lost fortunes. Words can hardly portray the influence of encouraged Hope on effort and all the other faculties, and, of course, on success and happiness, or the paralyzing power of despondency. He is

weak who yields to it, and the greater the misfortune, the greater the fortitude with which it should be met. Indeed, this magnanimous rising above trouble almost converts it into good-fortune, by those delightful feelings it inspires.

Yet much of the despondency, especially of the sedentary and invalid classes, is caused, like that of Payson, by disordered nerves. The reason of this is given in Vol. I.<sup>156</sup> Let such remember that their evil forebodings are caused not by unfavorable prospects, but by a state of nervous irritability.

And those whose Hope is small, should cheer up; expect more; and recount all that is favorable, but not what is unfavorable. Bear in mind, practically, that large Hope would look out upon the same prospects very differently—that you behold them through diminishing and dark-shaded glasses, and hence should make due allowance.

This faculty should also be cultivated in children. Their sky is always bright. O I admire their happy, happy frame of mind. The instant one source of delight is cut off, they wholly forget it, with a “Never mind that; this is better.” Take pattern, ye despondents, from them, and let this faculty be stimulated in all.

#### 273. ITS DUE REGULATION AND RESTRAINT.

Yet it may be, relatively, too active, so as to render its possessor visionary, chimerical, speculative, and liable to lose all by attempting more than can be accomplished. Such spread themselves too much. Their splendid prospects have no solid foundation, but are caused by the magnifying influence of Hope. Dock off half or two-thirds from what you really expect to obtain. This is all you may reasonably calculate upon. Bear in mind that you are constitutionally inclined to overrate every prospect, and to underrate every difficulty. Besides, you are not contented with the present, because you think you could do so much better in something else. Hence, never lose a certainty in grasping after an uncertainty. Go more slowly and surely. Do not try so many experiments, or enter on so many schemes. In short, put intellect, pru



dence, and your other restraining faculties, over against Hope, and refrain from acting on its chimerical projects.

And let all guard against both excessive and deficient Hope. Thousands are slaves either to the one or the other. The former make the worst of their fate, and suffer in the mere apprehension of imaginary evil; the latter suffer from wild extravagances like those of 1836, and thus cause the fall of thousands of others.

## 274. A FUTURE STATE.

But "it is not all of life to live, nor all of death to die." Though death may demolish the earthly tabernacle of the soul, yet that does not constitute the man, but merely his outer garment<sup>19</sup>. Death is not an eternal sleep, but only the door of entrance upon a new and infinitely higher order of life. That this is thus, we will not stop to prove, only enough to found on it a most important inference. See a short but conclusive proof of this point in "Memory," under Time<sup>486 498</sup>. See also a perfect demonstration of it in "Religion," under Hope, Spirituality, and also Veneration. The same absolute order of proof is there brought to confirm this immortality of the soul just adduced under Conscientiousness, to prove that man is a moral being. Nor is it open to the least doubt, but rendered certain by absolute SCIENCE. Yes, man is created for IMMORTALITY—a state of being beyond the narrow confines of earth, and extending down the endless vista of eternity, infinitely beyond the conception of imagination's remotest stretch! And an eternity of happiness, too, if we but fulfil its conditions. And to an extent, the height, the boundaries of which the largest Hope, mounted on her loftiest pinions, cannot environ. Oh! the height, length, depth, and richness of that ocean of unalloyed bliss proffered to the foretaste of mortals by this faculty!

Shall we then be content to confine all our hopes to this life? If terrestrial objects had been the legitimate terminus of Hope, it would have been located by the side of this world's organs—among the social or animal groups—but no: it takes its exalted position in the ranks of the moral virtues. It is located by

the side of Conscientiousness behind, so that it may look forward to the reward of good conduct ; by the side of Spirituality before, so that, in conjunction therewith, it may hope for a blessed immortality beyond the grave ; by the side of Veneration above, so that it may hope to see God as he is, and even to be like him ; and by Sublimity below, so that it may associate these hopes with the illimitable and the infinite ! He whose expectations terminate on acquiring wealth, fame, food, family, friends, or anything which earth can possibly confer, falls infinitely short of his glorious privileges and his exalted destiny <sup>261</sup>. As to hope for this world's goods redoubles our efforts to obtain them, so placing our hopes on "heaven and heavenly things" increases our attainments in that holiness which fits us therefor. Then why grovel ? Why crawl when we can soar ? ay, even on the wings of angels, and to the realms of bliss ! No, we will not trifle thus—will not forego the treasures of heaven for the paltry gewgaws of earth.

One word of consolation to those who mourn the loss of dear children or friends. The withering influence of blighted affection on Adhesiveness has already been specified <sup>227</sup>. It equally blasts Hope. I will not stop to prove, but merely state as a summing up of my observations, that mourning for lost friends diminishes Hope. Yet such diminution necessarily deteriorates and palsies <sup>272</sup>, and is therefore wrong. But though the death of promising children may blast earthly prospects, yet it need not blast this faculty ; for we may hope to meet them in another and a better world. And what are even a score or two of years compared with eternity ? We shall soon see and unite with them, and may encourage Hope by preparing ourselves for this blessed fruition, so as to save our hopes from becoming wrecked—so as even to develop Hope, instead of suffer from its decline.

## 17. SPIRITUALITY—MARVELLOUSNESS.

"God is a Spirit."—"Without faith it is impossible to see God."

## 275. DEFINITION, LOCATION, AND FUNCTION.

INTUITION; FAITH; PRESCIENCE; spiritual perception of TRUTH, what is BEST, what is about to TRANSPIRE, etc.; the "inner LIGHT;" perception and feeling of the SPIRITUAL; CREDULITY; belief in the SUPERHUMAN; and trust in divine GUIDINGS. Located on the two sides of Veneration.

LARGE Spirituality perceives and knows things independently of the senses or intellectual faculties, or, as it were, by spiritual intuition; "feels it in the bones;" experiences an internal consciousness of what is best, and that spiritual communion with God which constitutes the essence of true piety; loves to meditate; bestows a species of waking clairvoyance; and is, as it were, "forewarned of God."

SMALL Spirituality experiences little of this state of mind, and believes only on actual evidence; is incredulous—a doubting Thomas; and not favored with this intuition and premonition.

## 276. ADAPTATION AND CULTIVATION.

That there exists a spiritual state of being, and that "God is a SPIRIT," are matters of universal belief; and that man is endowed with an immaterial principle—an undying soul—which sees and knows by intuition, irrespective of material eyes or reason, is to many an experimental reality, a conscious FACT. But for some such faculty, man could form no more conception or idea of anything not material, or of anything spiritual, than the blind of colors. But for it, the idea of God as a Spirit, of the immortality of the soul, or of an immaterial, disembodied spirit, would have been absolutely impossible. But man has these ideas. The fact has also recently been philosophically demonstrated in Germany, that in certain states of the nervous system subjects do see by a kind of spiritual sense, independently of vision. Clairvoyance also establishes the same conclusion by another method of

proofs; and in almost every community will be found those who are forewarned of coming events, and who arrive at correct conclusions independently of reason, and often in its very teeth, without knowledge, and, contrary to all appearances, by impressions better felt than described, yet in strict accordance with what subsequently occurs. Believers in the Bible will at least admit the existence of this spiritual guide in the teachings of the "Holy Spirit," the prescience of the prophets, plenary inspiration, the existence of spirits, of the soul after it leaves the body, and much more to the same effect.

Man, moreover, REQUIRES some such faculty to teach him things which reason can never know, because they depend on contingencies yet untranspired, and which this spiritual vision alone can disclose. And with this vision, which the sun cannot enlighten nor thick darkness intercept—which sees with the optics of angels, and gathers pearls from the ocean of illimitable existence, which distance intercepts not and which reads the book of fate before time breaks its seal, which reveals to man what shall be hereafter, when the earth has become old and the sun gone out—man is endowed. But our purpose being simply to show how this faculty can be cultivated, we will not dwell upon the proofs of its existence, but refer the reader to our work on "Natural Religion," both for such proof and a full elucidation of its function. Suffice it to add, that no mental faculty was created in vain; that the cultivation and right exercise of each one confers a great amount of happiness; that the moral in particular require such exercise, in order that they may maintain that supremacy so indispensable to human happiness and virtue<sup>211</sup>; and that therefore Spirituality should, in a special manner, be developed by culture. And the more so since it is so universally deficient. In not one head in hundreds does it reach mediocrity, and, excepting Continuity<sup>234</sup>, is decidedly the least developed of any other organ. Yet nature evidently designed it to be one of the very largest.

The exercise of no other fills the soul with such a FLOOD of holy, happy emotion. Believers in the immortality of the soul rightly maintain that disembodied spirits are capable of

being inconceivably happy, and that the joys of heaven are of an order, as well as degree, infinitely higher than those of earth. Why? Because this spiritual state so infinitely exalts and enhances our capabilities of enjoying, as well as seasons those joys. Consequently, the more we exercise this spiritualizing faculty, the more we sweeten even the pleasures of earth with this seasoning of heaven.

This faculty, moreover, so purifies the soul as to redouble many times over, every pleasure, even of earth; so exalts the mind, and all its appetites and passions, as to dispose and enable us to see God and love him, in all the works of his hands, as well as imparts a heavenly relish, zest, and exquisiteness to the domestic affections, to all the animal propensities, the intellectual operations, and especially to the moral virtues, which words utterly fail to portray—which, to be appreciated, must be FELT. Yet this is felt only by the chosen few. Man is yet too low in the moral scale to derive much pleasure from this faculty; but, reader, there is proffered to mortals, in its due exercise, a holy joy, a heavenly serenity, a delightful communion with the Father of our spirits—even an extasy of divine love—which is akin to the felicity of angels—which actually constitutes that felicity. Heaven “is not far from every one of us.” We need not wait till we reach its shores, before we taste its nectar. This spiritualizing principle imports them to earth—at least sufficient to sustain us in our journey thither, and create an appetite—yea, a hungering and thirsting—for “the bread of heaven and the water of life.” O little do we realize how happy it is possible for us to become on earth, by the due exercise of this faculty, in communing with our own souls and with our God! By so doing we can mount Pisgah’s soaring heights, and “view the promised land”—can be literally translated to paradise, and revel in all its spiritual luxuries. Heaven is around and WITHIN those who duly exercise this heaven-constituting faculty.

Accuse me not of imaginative rhapsody. All this, and much more, is sober, philosophical deduction on the one hand, and experimental reality on the other. This sublime truth



will not be appreciated by the many, because of the low state of this faculty ; yet the "spiritually-minded" few will feel the sacred response in their own souls, and all who will inquire at the shrine of their inner man, will experience enough to confirm the witness.

To two classes of facts in corroboration of this great practical truth—the exalted enjoyment conferred by spirituality—special attention is invited. That religious conversion often fills its subjects with an indescribable rapture of love and "joy in the Holy Ghost," is an experimental and observable fact. This extasy is not counterfeited, but FELT. Many readers are doubtless its living subjects ; and it so infinitely exceeds all the other joys of life as to beggar all attempts at description. Now this joy consists in the exercise of their faculties—the only instrumentality of happiness of mind—and especially of the moral, all of which are greatly quickened. But this heavenly rapture is not the product of Benevolence, or Conscientiousness, or Hope, or even Veneration, mainly, but of that spiritual exaltation of mind we are attempting—almost in vain, because it so infinitely exceeds the language of earth—to depict. The former help swell this flood of holy joy ; but the latter constitutes its channel, and the main body of its holy waters. And these heavenly extasies of recent converts, are but as new-born babes compared with the angelic raptures it is possible for mortals to experience. PROGRESSION is nature's motto<sup>201</sup>. PERSONAL progression, especially in moral excellence, and therefore in all its joys, is the glorious prerogative of every human being<sup>206</sup>. Then why cannot these converts go on "from glory to glory," every successive year and hour of life, till heaven consummates their joys ? And why not all be equally happy ? But why enlarge ? The PRINCIPLE involved must be apparent to all, and its personal application to our own souls palpable. Now this extasy of joy must have both its cause and its instrumentality ; both which are found in Spirituality.

Sometimes these foretastes of heaven soften the dying bed. Nor do they wholly forsake the walks of private life. Every one of us have only to reach forth our hands and pluck this

golden apple of paradise, and feast on it through life. Then, besides enjoying a heaven below, we shall be ripened for a heaven above. Bear in mind that all this is but rigid scientific deduction from the normal function of Spirituality, though that function no previous phrenological author seems to have appreciated.

The other class of facts appertains to a certain delightful state of mind consequent on a pure, holy, heavenly tone or state, capable of being experienced by all the propensities and feelings. Examples will best illustrate this point. The low, vulgar, animal, sensual indulgence of Amativeness, confers a similar coarse-grained kind of gratification, yet how infinitely more happyfying—to coin a new word—that spiritual love experienced by two kindred souls when basking in the sunshine of each other's love, and sipping the nectar of heaven from this flowing-together of spirits? Approbateness also experiences a coarse species of pleasure in the rude ha! ha! provoked by some monkey prank, or by excelling in eating, fighting, wrestling, and the like; yet how far higher the ORDER of pleasure taken in commendations for intellectual and moral excellence? Self-Esteem, too, may experience a crude, coarse-grained pride in exhibiting its golden possessions and external trappings, yet how infinitely higher the order of pleasure experienced by this faculty in view of that dignity and glory of the human constitution? <sup>261</sup>

This law also governs all the intellectual faculties. Physical observation gratifies Individuality, but moral infinitely more. Causality experiences a lower order of pleasure in adapting physical ways and means to physical ends, yet how almost infinitely greater in studying and applying those higher laws which appertain to intellect, morals, and the Deity! In short, a physical, and also a highly-elevated, tone or caste of action appertains to all the faculties, and the order as well as amount of happiness experienced in the latter are almost infinitely higher than in the former. Now Spirituality lifts all the faculties up out of this sublunary function, and carries them on its own heaven-tending pinions into this exalted and most beatific state, and thus, in addition to all the delights

conferred by itself directly, almost infinitely exalts and enhances the happiness conferred by all the other faculties.

And now, happiness-seeking reader, allow this home appeal. Are you content with this animal tendency of your faculties? Do you not experience a perpetual "aching void," which this world is utterly inadequate, as it was never designed, to fill? Are gold, and silver, and lands, all the treasures for which you long? Do you not experience an indefinable want which nothing earthly has the power to satisfy? You eat material bread, but does that satiate your inmost SOUL? Do you not hunger and thirst after "meat to eat which you know not of," except the merest taste—just enough to show you what there is? O our God! feed us with "this bread of heaven!" We starve—our souls are pining and dying—in the desert of vain pursuits. O feed us on the grapes of paradise till we revive and gain strength to enter the "promised land!"

The importance of cultivating Spirituality is, of course, commensurate with these antepasts of heaven it was calculated to bestow. Shall we not EXERCISE it? Yet we must not expect to carry heaven in one hand and earth in the other. "No man can serve two masters." "Where our TREASURE is, there will our" joys be also. We cannot revel in this gross animal caste of our faculties, and also in their holy aspirations. If you are contented to go on as heretofore, your way is before you. Advice is useless. But ye who would renounce this coarse-grained function of your faculties, and feast on the riches of heaven instead, hear. To experience these holy joys, this spiritualizing faculty must be CULTIVATED. And to do this, put off this worldly phase of all your faculties and exercise them in accordance with this analysis of Spirituality.

Above all, MEDITATE. Commune with your own soul and your God—not at times "few and far between," nor hurriedly, but daily and long. Shut the terrestrial door of thy soul, and open its celestial windows, and there give thyself up to spiritual reveries. Let thy soul go out after God, and imbibe his spirit. Feast on his love. Contemplate his character as

exhibited in his works. Assimilate and attune your feelings and innermost soul to his divine likeness<sup>261</sup>. Wrestle with him as did Jacob. Put away all unclean thoughts and desires, and long after purity and moral perfection. Yet you need not shut yourself up in the dark. Natural light does not intercept but promotes spiritual. The open canopy of heaven, cultivated fields, deep, still forests, flower-bedecked lawns, murmuring brooks, beautiful or magnificent landscapes—above all, the rising and setting sun, morning and evening twilight, the glowing east, the gold-tinged sky of departing day—O there is a magic spell in these works of God which inspires us with a sense of his presence, and infuses into the soul those spiritual longings and emotions we would show how to cultivate. If I had been brought up a Parsee, I should have been a devout worshipper of the morning sun, and offered up soul-melting homage to the departing god of day.

But, glory to God, I can worship the CREATOR of the sun at his morning advent and evening departure. Memory cherishes with inexpressible delight some choice gems in its casket, but none as bright as those sacred seasons, when, at evening twilight, I went into wood, dale, or field, to meditate, and hold sweet communion with the Father of my spirit. To these holy seasons I owe eternal thanks, as both the happiest and most profitable periods of my eventful life. There I learned lessons taught nowhere else—taught by God himself. These holy seasons the cares of the world, pressing professional engagements, etc., have been wickedly allowed to interrupt, yet not to efface from memory's sacred tablet. My SOUL must be fed with this manna from heaven, though my body starve. Reader, shall we not go forth at evening twilight together, and gaze upon the ever-varying beauties and glories of Vesper, to think on heaven and God, and to seek that conformity to his image which shall fit us for its joys? And shall we allow dull sloth to rob our souls of Aurora's smiles as she comes forth to light up the face of nature?<sup>128</sup> Shall birds arise with the dawn and sing anthems of praise to their God, and we not to ours—especially since we have so

much more for which to sing? Nor is the starry canopy of heaven so inferior a temple for divine worship.

Yet I by no means condemn the earth, its comforts, or its blessings. We need not cease to indulge our worldly faculties on terrestrial objects in order to attain these spiritual pleasures. The animal instincts are not at enmity with this spiritual state of mind, but, rightly exercised, actually promote it. We may love food and property, friends and praise—may exercise every other faculty, not by stint, but intensely, without in the least interrupting Spirituality. Indeed, we cannot exercise it without exercising them also. We may—MUST—love this world, “yet as not abusing it.” We must not love it in PREDOMINANCE, but subordinately. And love it in CONNECTION with our moral faculties. Indeed, by this union alone can we truly enjoy it. He whose whole mind is on the world, does not, cannot, enjoy even it. To derive its full quota of happiness from any one department of our nature, that department must blend in action with all the rest<sup>209</sup>. We cannot possibly love the world too much, only wrongfully. Yet our animal faculties require to be SANCTIFIED by the conjoint action of the higher faculties<sup>211</sup>. By “not carrying earth in one hand and heaven in the other,” was meant, making an IDOL of earth—loving it EXCLUSIVELY, or on its OWN ACCOUNT. Neither without the other. Both in delightful concert<sup>207</sup>. Yet we all love the world too much, relatively, and hence give it most of our time, and can hardly spare from it an hour, morning and evening, for those meditative seasons, even after we have given the entire day to our animal nature. The body was never made to engross nineteen-twentieths of human time and money<sup>249</sup>. Our higher faculties are the superiors, and if either must be slighted, neglect the body. Yet there is time for both. Let us take it.

But the cultivation of this faculty is by no means limited to these appropriated seasons. Every hour of the day, be our avocations what they may, be we in sequestered wood, or thronged, uproarious city, this feeling can be and should be exercised, in ADDITION to its morning and evening repast.

Especially can it be cultivated by following its premoni-



tions. Man usually turns a deaf ear to its whisperings, and hence it ceases its guidance. Follow where it leads and it will lead again, and, obeyed, become a spiritual monitor in all the little as well as important affairs of life. Especially let it be followed in the selection of matrimonial companions. Here, allowed to speak, it becomes an infallible oracle; and especially when it says, marry this one, or refuse that, obey, no matter how much appearances, friends, etc., favor the latter or war against the former. Every union thus formed will be blessed. More especially should woman obey its sacred matrimonial injunctions.

The existence and analysis of this faculty rebukes those who pride themselves in believing nothing till it is PROVED. It was not created in vain, and cannot be stifled with impunity. We require to believe many things which intellect cannot reach. We should open ALL the windows of knowledge. Still, we should believe nothing unreasonable or self-contradictory; for this faculty will never conflict with intellect. On the contrary, all the faculties harmonize with all. Its teachings may be above reason, but will never conflict with it. While, therefore, we should receive its teachings, we should also "try the spirits," and seek intellectual confirmation of its teachings, which, if they be correct, we can always find. We should therefore be neither skeptical nor credulous, but should open our minds to receive new and apparently superhuman propositions, yet should test them all in the crucible of intellect. By rejecting all new and seemingly strange things, we shut out much truth; and by swallowing all we hear, unexamined, we adopt much error.

What has been already said involves both the importance and means of cultivating this faculty in youth. They should be allowed time, and encouraged to indulge its spontaneous tendency to action, and by so doing, will GROW UP "spiritually minded." Mothers, in a special manner, can and should develop it in youth, nor will any other means equally cleanse your children from the dross of animality, or render them obedient, sweet, and holy.

## 277. ITS DUE REGULATION.

Fear of ghosts, witches, and other supernatural things, is the product of its perverted action, and should not be indulged. Especially, never tell spook stories to children. But our analysis of the faculty shows what phases of it are abnormal, and hence require to be checked. Yet for a full elucidation of this faculty, and a presentation of those blessed truths which such analysis teaches, the reader is again referred to "Natural Religion," by the author.

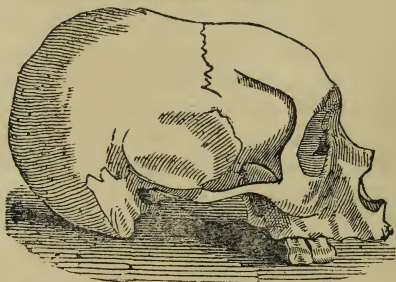
## 18. VENERATION.

"Worship God."

## 278. DEFINITION, LOCATION, AND FUNCTION.

DEVOTION, ADORATION of a Supreme Being; REVERENCE for religion and things sacred; disposition to PRAY, and observe religious rites. Located in the middle of the top of the head. It is large in "Father Oberlin"—as seen in the great rising of his head above his ears, and elevation of the middle portion of his top head—but small in the cut of a negro, executed

VENERATION SMALL.



No. 21. NEGRO MURDERER.

for murder, who was almost devoid of this sentiment. In him Spirituality was also small, and hence that depression across the middle of his top head. But it is very large in Diana Waters, who went about the streets of Philadelphia deranged on religion for twenty years, praying spontaneously most of

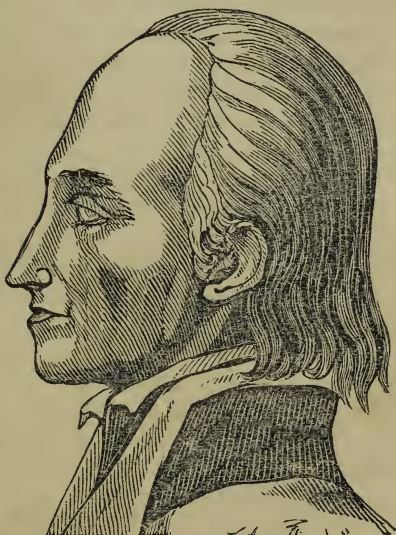
the time, exhorting all others to pray, referring everything to the will and providence of the Lord, etc.

VENERATION LARGE.



No. 22. DIANA WATERS.

VENERATION LARGE.



No. 23. FATHER OBERLIN.

LARGE Veneration experiences an awe of God and things sacred; loves to adore the Supreme Being, especially in his

works ; gives true devotion, fervent piety, and love of divine things ; and takes great delight in religious exercises.

SMALL Veneration sets lightly by religious creeds and observances ; places religion in other things, such as charity, honesty, etc., and is not serious or particularly devout.

#### 279. ADAPTATION AND CULTIVATION.

That there is a Supreme Being, all nations and ages have believed, all nature attests, and Phrenology demonstrates, by pointing out the existence of a primary faculty of the human soul adapted to his worship. As the existence of the eye and its adaptation to light presupposes and proves the existence of light ; of Causality that of laws ; of Language that of words ; and thus of all man's other primitive powers—as the adaptation of one thing in nature to another presupposes and implies the existence, past or present, of that to which it is adapted—so the existence of this primitive element of mind implies and completely demonstrates the existence of a God adapted to receive the homage this faculty is constituted to experience. Nor can this proof be invalidated. It is ABSOLUTE. It has but two conditions—the existence of this worshipping faculty, which Phrenology establishes—see “Natural Religion”—and the other that the adaptation of one thing to another implies the existence of the latter—an indisputable ordinance of nature.

The existence of this worshipping faculty proves that it should be EXERCISED. No faculty was created for naught. None can lie dormant without creating a great mental hiatus, which nothing else can fill, and which enfeebles and deforms the whole mind. How absolutely necessary to human perfection the possession of lungs, heart, muscles, and other physical organs ? And what would a mind be, destitute of Friendship, Parental Love, Prudence, Ambition, Moral Principle, Observation, Language, Reason, or any other primitive faculty ? So maimed as to be hideously deformed, and almost destroyed. Proportionally defective those whose Veneration is small, and perfect in whom it is large.

It also, like all the other faculties, contributes incalculably to human enjoyment, both in its own action, and by enhan-

city and sanctifying that of all the others, as Spirituality was shown to do. It chastens rampant propensity, develops in bold relief all the virtues, and even sanctifies and enhances intellect. Those who do not love God and his worship are comparative strangers to that extasy of enjoyment of which human nature is capable. Veneration is that moral luminary which imparts light and warmth to all the other moral elements, and these are the planets of the satellite propensities<sup>211</sup>. Exclude its genial rays, and darkness which may be felt supervenes throughout the soul, which retards the development of all its other powers. But let all its generous emotions be thawed out by the beams of true devotion, and how they bask, and grow, and thrive, in its quickening rays! "The undevout astronomer is mad," and the irreverent comparatively frigid. We were all created to worship God, as much as to eat or breathe, and neglect either at our peril, but exercise the former or the latter "with exceeding great reward."

Veneration also powerfully restrains abnormal propensity, and aids Spirituality in securing that elevated tone of all the animal, intellectual, and moral powers, so promotive of enjoyment<sup>276</sup>. What more effectually checks boiling passion than the thought, "Thou, God, seest me?" What can stimulate to self-improvement equally with the love for that bountiful benefactor who bestowed all these transcendent gifts? Who can love God supremely, yet cheat, lie, hate his neighbor, swear, gormandize, debauch, or commit any gross sin? And when temptations entice, and resistance fails, what overcomes "easily-besetting sins" equally with fervent prayer? An abiding sense of the Divine presence is the natural antagonist and antidote of depravity; nor till the propensities have warped or else stifled Veneration, can they who truly love God deliberately sin.

Veneration also opens the mind to the reception of universal truth. The passage—"If any man lack wisdom, let him ask of God, who giveth liberally"—MEANS something—means that prayer cultivates an intuitive perception of truth<sup>276</sup>. This joint product of Veneration and Spirituality is facilitated by their juxtaposition. That we should unite charity with wor-



ship, is taught by the juxtaposition of Veneration with Benevolence, and that we should consider such worship a solemn duty, by the near residence of Conscientiousness.

Veneration is also located nearer than any other organ to that "SEAT OF THE SOUL,"<sup>151</sup> or grand centre of the nervous system which receives all impressions and issues all edicts. This organ lies directly above this "holy of holies," so that its delightful action may maintain the most perfect inter-relation with the inner temple of mind. Hence, love and worship of God diffuse throughout the entire brain and nervous system a holy spell, which sanctifies them all, and sheds an indescribable exquisiteness throughout mind and body. The patriarch mentioned bottom of page 31, in answer to the question, "Are you more happy, or less so, now, than formerly?" clasping and raising both hands devoutly, exclaimed, "O yes, I'm so THANKFUL now—I did not use to be—and this makes me so happy!" The beaming countenance and eloquent extasy with which he uttered "SO happy," showed how much more happy this gratitude rendered him than tongue could tell. Mark: it was his additional THANKFULNESS which so enhanced his joys. He added, that "for those daily blessings, formerly considered matters of course instead of subjects of gratitude, his soul now overflowed with inexpressible thanksgiving, and therefore delight." I replied: "But you have lost all your property, most of your friends, several children, and three wives, and now, lonely and feeble, are obliged to earn your precarious subsistence by daily toil"—here he interrupted me with: "All this is nothing. O He is so infinitely better to me than I deserve. I love him better and better every day I live, and it makes me so happy!" His love of God rendered him thus happy, because it was an exercise of Veneration, the proximity of which to the great nervous centre<sup>151</sup>, charged both body and brain with its own divine electricity.\* Veneration is the great central organ of the

\* Disorder of the nerves produces a tenderness on the top of the head, at Veneration, because this great nervous centre is in the middle of the brain, right below this organ, and hence cause, as in Brainard, Payson, etc., religious gloom—a beautiful converse of the doctrine of the text.

head—and in the middle of the top head. The other moral organs cluster around it, so that as it is they become, and as they are, so is our happiness. How ABSOLUTE our proof, that even the animal faculties, to produce enjoyment, must be sanctified by the moral<sup>211</sup>. And in order that the moral may govern the animal, the latter must be stimulated and elevated by Veneration. By a law of things, then, this love of God in the soul is indispensable to human happiness, which it incalculably promotes. This, reader, is the sacred key of the inexhaustible store-house of human enjoyment and personal perfection.

The converse of this law shows why to rebel against God causes such complete misery. A woman in Philadelphia, a member of Dr. Tyng's church, indulged by father and husband in whatever she wanted, however trifling or unreasonable, cursed and blasphemed her Maker most impiously for taking away her son while he spared other children, and, consequently, was a perfect personification of agony; because when Veneration takes on an abnormal action, it produces as much pain of mind and body as its normal exercise does pleasure, and for the same reason—its proximity to the seat of the soul<sup>151</sup>. This law also explains and causes that awful state of their minds who fight against their religious convictions, as well as the extatic joys of those "converts" who yield to them. O that this law were duly understood and practiced—that this joy-creating faculty were intensely and universally exercised. Why should infidels pride themselves in their infidelity any more than skeptics in their unbelief?<sup>276</sup> Do not both, in neglecting to exercise two important faculties, violate a fundamental law of the mental economy, and of course incur its righteous penalties? Let them; but let us "WORSHIP God," and secure all these blessed rewards of obeying it.

How, then, can a faculty thus freighted with enjoyment be cultivated? By its EXERCISE. And how exercised? By contemplating and adoring GOD. As food excites Appetite, property Acquisitiveness, danger Cautiousness, and thus of all the other faculties<sup>215</sup>, so loving God for his infinite perfections,

and thanking him for his loving kindness, excite and of course enlarge this faculty, as do also "keeping the fear of God ALWAYS before our eyes," and "whether we eat or drink, or whatever we do, doing all to his glory." We should contemplate him as our FATHER, not as an austere autocrat; "for God is LOVE." His goodness is INFINITE. His loveliness what terrestrial words, what celestial, even, can express? Has he capacitated us to become infinitely happy here<sup>1 2 3</sup> and hereafter<sup>274</sup>, and created us in his own image?<sup>261</sup>—does he allow himself to be entreated of us and promise us to "see and be LIKE him"—and shall we not thank him with our whole souls, and love him with all our might, mind, and strength? How can we help exulting perpetually with adoration and praise?

Shall not those, then, in whom Veneration is deficient, strive assiduously to cultivate it? O reflect on his goodness to you, to all, and you will spontaneously adore him therefor. By a daily, hourly, perpetual thank-offering alone can it be cultivated<sup>214</sup>.

The fore part of this organ probably respects men, reveres antiquity, and produces conservatism. Superiors should therefore be respected, and reformations should be gradual, not violent. Republicanism is now so abused as to savor strongly of lawlessness. We should all treat our fellow-men with due courtesy and deference, venerate the aged, and yield obedience to our country's laws.

A faculty thus promotive of human virtue and happiness should by all means be cultivated in children. The most effectual means of doing this is to BE devout before them. This, family devotion, if sincere instead of formal, and rendered inviting instead of repulsive, facilitates. Yet it should be so conducted as to make them LOVE the family altar—by no means a difficult matter. If they hate it, it injures them by searing Veneration. Religion cannot be crammed down them by force. Render it delightful, and you thereby gain unlimited power over them, and most effectually develop all their moral faculties; of which more at length in our summary.

Mothers, in particular, can and should develop this faculty in their children, by praying with and for them, and pointing out to them the goodness of God. But against this aweing them in view of his sovereignty, and making them fear him as a stern tyrant, Phrenology utterly protests. It says they should be induced to LOVE him; but how is it possible to love what we fear? Is telling them that he is an arbitrary despot, or what amounts to this, the way to win them over to devotion and goodness? Children hate tyrants—are compelled to—and will therefore hate God just as far as he is represented as an austere sovereign. More infidels have been made by presenting this odious as well as erroneous view of his character, than by all the infidel lectures and prints in the world.

Nor can the minister or Sabbath-school duly develop this sentiment in children, because they rarely see the former, and fear him when they do, and attend the latter only one hour per week; whereas this faculty requires DAILY food, as much as their bodies<sup>214</sup>. And even this hour is too often spent in teaching some ISM which cramps instead of developing devotion. Why must every sect have its Sabbath-school? To teach its own tenets. This is the main perpetuity of sectarianism. And then this rigging youth off in gaudy fashions to parade the streets, as puppet-shows, is most pernicious<sup>259</sup>. Still, though parents send their children to church and school, yet THEY THEMSELVES must develop their Veneration, or it must lie dormant. We have already proved that they must educate their own children<sup>221 222</sup>, and to nothing does this law apply equally with religious education, the importance of which is PARAMOUNT. Were Sabbath-schools conducted ever so well, still parents, in becoming parents, place themselves under the most solemn obligations, from which there is no discharge, to develop their children's moral affections. That these should be PARAMOUNT, is a cardinal doctrine of this work, and another is that parents must educate their own children<sup>221</sup>, and of course develop their moral faculties. As far as Sabbath-schools furnish parents an excuse for neglecting this duty, they are most injurious. In infants, Veneration is small.

Children should also be taught to respect superiors, and

bow to the aged. We too generally allow them to grow up almost impertinent. Our institutions rather favor in subordination, if not rowdyism. This tendency should be counteracted.

#### 280. RESTRAINT AND DUE REGULATION.

Veneration cannot be too large, yet may be perverted—indeed, generally is. Most of our religion is spurious—a libel on the character of God and the duties of man, and a public curse instead of blessing. Wherein, need not here be shown, but will be seen in “Natural Religion.” Indeed, this chapter presents but a limited view of this vitally important subject—only enough to enforce the importance and means of cultivating Veneration, without developing any of those delightful inferences which grow out of a full view of religion as taught by Phrenology. This view that work will contain. It is especially important that youth be taught the TRUE religion.

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### 19. BENEVOLENCE.\*

“It is more blessed to give than to receive.”

#### 281. DEFINITION, LOCATION, AND FUNCTION.

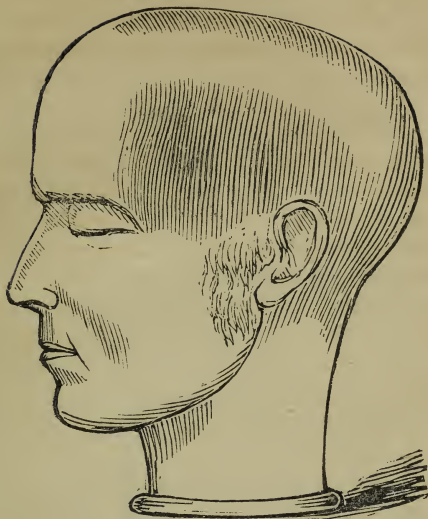
KINDNESS; HUMANITY; desire to make others HAPPY; an ACCOMMODATING, NEIGHBORLY spirit; SYMPATHY for distress; a SELF-SACRIFICING disposition; PHILANTHROPY; GENEROSITY. Located between Veneration<sup>278</sup> and Human Nature. It is very large in Gosse<sup>248</sup>, but small in Gotfried.

LARGE Benevolence delights to do good, and gladly makes personal sacrifices to render others happy; cannot witness pain or distress; and does all it can to relieve them; counteracts selfishness, and manifests a perpetual flow of disinterested GOODNESS.

SMALL Benevolence allows the other faculties to trespass upon the rights of others; is callous to the woes of others; does few acts of kindness, and those grudgingly; and allows selfishness.



BENEVOLENCE LARGE



No. 23. GOSSE.

BENEVOLENCE SMALL.



No. 24. GOTTFRIED.

## 282. ADAPTATION AND CULTIVATION.

Happiness is the one constitutional product of humanity—of creation—the only legitimate function of every organ and faculty of man, of all that is or can be<sup>1 2 3</sup>.

Nor is divine goodness the ulterior end of all things merely ; but this happiness-creating element is also found stamped upon the human soul. Man is both a sentient being, capacitated to enjoy and suffer individually, and also so inter-related to his fellow-man, as to be capable of enhancing the happiness and diminishing the miseries of mankind. If he could experience neither pleasure nor pain, or if all were isolated from all, so that they could neither communicate nor receive good, Benevolence would have been out of place. But it so is, that man can both enjoy and suffer, and also promote the happiness and assuage the miseries of his fellow-men, and of brutes.

To this ordinance of nature, Benevolence is adapted, and adapts man. Without it, man would be perfectly callous to the sufferings of others, and hence comparatively unrestrained from causing pain, and even taking life, which Combativeness and Destructiveness would prompt him to do, whereas this faculty makes him shudder to cause suffering or death. Without it, our world would be one vast Golgotha of anguish. Not one good Samaritan would be found in all its borders ; but this humane element dresses wounds caused by violated law, and pours the oil of consolation into the troubled soul. Nor can words express the amount of human happiness which flows from the exercise of this faculty. From no other fountain of human nature more. Great as are the moral virtues—justice<sup>268</sup>, faith<sup>275</sup>, hope<sup>272</sup>, and devotion<sup>279</sup>—the greatest of all is “CHARITY.” It is to the human character what the benevolence of God is to the divine—the final goal to which all the others tend<sup>1</sup>.

It also blesses GIVER “even more” than receiver. The exercise of our various powers confers all the happiness we can experience, and none more than this faculty. Its exercise, in the very nature of things, renders its possessor happy, while

selfishness interdicts one of the most exalted enjoyments of our being. Hence, though all our faculties should be cultivated, Benevolence, more than almost any other, should be in constant action. Shall God promote the happiness of all his creatures, in every work of his hands, and shall not man, too, be "co-workers" with him? Shall we receive a constant outpouring of every conceivable means of enjoyment from him, and shall we not do by others as we would that God should do by us? Allowed to be partakers with him in this glorious work of disseminating happiness, shall we not accept the divine proffer? An example thus set us by Infinite Goodness, shall we not follow? Even in order to secure our own happiness we must seek that of others. "Blessed are the merciful, for they shall obtain mercy."

And that we may never lack opportunities of doing good, "the poor we have always with us." Yet how negligent are we of the duty we owe them! We have indeed provided poor-houses for them; but many will suffer most direfully before they will consent "to come upon the town." Such are often the most deserving, and should be sought out and aided in some delicate way, which shall not wound their pride. Public institutions can never take the place of private charity. We must do good in PERSON, and from LOVE of it—must feed the hungry, clothe the naked, visit the sick, and scatter happiness wherever we go, with our OWN HANDS. This alone exercises Benevolence, and secures its reward.

Yet we can often do great good without giving money. We can frequently help the poor far more effectually by helping them help themselves, than by direct donations. Indeed, the latter way is by far the best. The Quaker method of supporting their poor is as efficacious as admirable, and should supersede poor-houses. Employment should be furnished to those who are able and willing to work, and they paid liberal wages. This taking advantage of their necessities to "grind their faces," is outrageous. Rather pay them over than under the real worth. Let those who own land give the needy an opportunity to raise their own produce, and thus encourage industry. This giving to mendicants of whom you know

nothing, often subjects the donor to imposition, as well as injures recipients, by furnishing them with the means of getting drunk, and the like. There are always enough whom we know to be deserving.

The London Times, after arguing the utter folly of attempting to feed all their poor by donation, urges one most noble suggestion—that those gentlemen's immense parks, now rendered comparatively unproductive by being kept for hunting-grounds, be made accessible to the poor, so that they can raise thereon the necessaries of life. To prevent the tillage of land while human beings are starving for what they would, if allowed, raise upon it, is utterly wrong. The earth is the common birth-right of all God's children. Every member of the human family has an "inalienable right" to food<sup>245</sup>, and the means of procuring it—that is, if he cannot attain it without, to the use of as much land as will give him his "daily bread." This fencing in land from the famishing, for pleasure-grounds merely, and putting in the pocket of exclusiveness deeds of thousands of acres on which to speculate, is an outrage on human rights—is robbery on a great scale. As well speculate in the air of heaven, and let those suffocate who cannot buy it at exorbitant PROFITS! Buy the privilege of LIVING! Western "squatters" are right. The public lands should be free to occupants. Grant this, and we should have no poor, for it would render produce cheap and wages high.

Planting fruit-trees by the wayside, and in unoccupied land, and allowing the poor to gather their own fruit, and sell the balance for grain, would subserve a similar end; but of this in "Natural Religion." Providing for the necessities of the poor would also banish most CRIMES, as well as wretchedness, and thus save the enormous expenses of courts, prisons, and lawyers. Poverty is a prolific parent of robbery, burglary, murder, etc.; and a generous public spirit and provision for the poor would both remove all excuse, and also bind all so cordially to all, in the strong bonds of brotherly love, as effectually to suppress most forms of wickedness. Kindness will convert the most hardened into good members of

society. The SELFISHNESS of society provokes most of those outrages on its laws and peace which we try to arrest by punishment, but in vain.

Public pleasure-grounds, and as much community of interest as possible, will also facilitate this result. Let the grasping rapacity of the rich be interdicted, and a general good feeling between all classes take the place of existing animosities and impositions, and crime would be almost banished. We begin at the wrong end. Men can be coaxed to be good better than driven. But of this, also, in "Natural Religion."

Especially should professing CHRISTIANS, like their great Exemplar, "go about DOING GOOD." But do they? Should such ride in splendid carriages, live in princely palaces, amass fortunes, and then despise their poor fellow-beings, BECAUSE of their poverty? Away with this I-am-better-than-thou-because-I-am-rich Christianity! Hot ice is not more impossible than for such to gain his favor while they violate every doctrine he taught, every practice he enjoined. On the day of Pentecost "they had all things common," and "went from house to house breaking bread and giving alms." Would that we had more Christianity and less pretension. And let us all do whatever good we can, in all the walks of life—not merely by relieving human wo, but especially by that kind, humane conduct and carriage which this faculty always produces.

Yet acts of individual charity by no means constitute the widest or most profitable field for the exercise of this faculty. Men have MINDS as well as bodies. We can often benefit the rich even more than the poor. Nor by condolence merely—often a source of great relief and comfort—but by REFORMING them. Mankind, from being thus wretched, are destined to become inconceivably happy. Every evil is to be done away, and every human power to enjoy developed. This progressive doctrine pervades our work. But all this is to be brought about by MEANS. And those means must be used by MEN. These are the largest fields in which to exercise Benevolence—fields all whitened for the harvest. Individual charity only lops off now and then a twig of the great tree of



human wo. We can and should lay the ax at the root. Thus, though feeding and clothing a few of those wives and children brought to want by intemperate fathers and husbands, may do good, yet to prevent this misery-generating traffic, and render the inebriate temperate, would do infinitely more; because the labors of the reformed father would then provide for them far better than private donations, and at the same time render them inexpressibly happy in the restoration of their father and husband to their affections. Nor should we slumber over such public misery-breeders, but resolutely attack and demolish them. And thus of many other evils, and their causes.

Our world is full of like causes of depravity and wo. And these causes must be removed. And every one of us is under a moral obligation to do all we can to obviate them. To sleep over this glorious work is sinful; to engage in doing it is the greatest privilege of mortals. And to do it, men require, more than anything else, a knowledge of the causes and cure of their miseries; and we should all embrace and make every possible opportunity for obtaining and diffusing this knowledge. The glorious field of human reformation, now all white for the harvest, we should all labor with our utmost endeavors to gather. But more of this subject in "Natural Religion."

Special pains should of course be taken to develop, by constant cultivation, so important a faculty as this in the young. It is small till about the second year, because nature will not spend her energies in developing it till they are old enough to do good with it; but from two years old upward it becomes one of their most prominent organs. Hence they should be pleasantly requested to do those numberless little errands and favors which so effectually promote the happiness of all around them, and in the doing of which they take so much pleasure. They delight in action, and love to oblige, and these little runs gratify both. Their natural pleasantness and good-nature, and that gushing fountain of disinterested Benevolence which flow forth in every action and feature of lovely childhood, and shed so much happiness on all around, should by all means be encouraged, both for their own sakes and that, when

grown up, they may bless all around by their goodness instead of curse all by their selfishness. To secure so desirable a result, various simple yet efficacious expedients may be devised, among which kindness to THEM stands first. Benevolence excites Benevolence<sup>215</sup>; so that every favor you do them, provided your manner is also kind, awakens this divine sentiment in them. Evince a deep and permanent interest in their welfare, and a disposition to gratify them whenever to do so is proper, and, depend upon it, they too will always be good to you and to all around them.

Also encourage liberality in them, and see that their generosity is amply rewarded. Give them things, and encourage their sharing them with each other. Especially show them how much more they ENJOY what they divide. When they refuse to give, show them how unhappy their selfishness renders them. Give them a full supply, so that they shall not want, even if they are liberal. Be generous to them and they also will give freely; but stint them, and they will give sparingly and grudgingly. Mothers especially should improve those thousands of incidents furnished by their plays for developing this faculty.

Above all, take special pains not to let them witness animal butchery. Send them from home killing days, if such days must come. Yet many boys are allowed even to go from home to witness it. At first they always shudder at the sight as something most horrible<sup>42 43</sup>, and so it is<sup>235</sup>. A girl in whom Benevolence is large, on seeing a calf going to be slaughtered, besought her father to buy it in order to spare its life, which he gratified her by doing. She never allows herself to taste animal food, because its consumption augments its slaughter, the thoughts of which she cannot endure.

Nor should adults sear their Benevolence by witnessing or perpetrating such slaughter, because this arraying Destructiveness against Benevolence, blunts the latter<sup>42 217</sup>. The naturally large Benevolence of a friend of the author, who resided near a place of animal torture, was so wrought up by their piteous groans, and by the blows with which they were beaten while dying, so as to make their meat tender, that he

finally remonstrated with the butcher, but to no effect. At last, he threatened to make HIM groan if he heard any more such bellowings in his yard, and in a manner so determined as to put a stop to them. He would not suffer his own Benevolence, or that of his family, to be thus calloused.

Shooting birds is, if possible, still worse ; because, though their sufferings are short, yet such wanton destruction of these happy, harmless songsters, sears the gunner's Benevolence. Hunting birds exerts a most pernicious and hardening influence on boys. Besides, why deprive us of the pleasure of listening to their sweet warblings ? They also preserve vegetation by devouring worms. Probably, an abundance and variety of birds would destroy the insect of late so detrimental to the wheat, potato, and other crops. Wrens, when beehives are elevated, go under them mornings, and consume that fatal enemy of these sweet-collectors, the worm. All wanton destruction violates Benevolence, and must therefore be injurious in all its effects. He is practically inhuman who "needlessly sets foot upon a worm."

If it be objected, that to kill wild and noxious animals, hawks included, is necessary to human happiness, the answer is, that nature causes them to retire at the approach of man ; and this saves the wear and tear of Benevolence in killing them. Still there is less, if any, objection to their destruction ; but robbing harmless birds of life, just from love of killing, is most barbarous.

#### 283. RESTRAINT AND DUE REGULATION.

Though this faculty cannot be too powerful, provided it is rightly directed, yet it is often exercised most injudiciously, so as to do much more harm than good. How many have failed, ruined their creditors, and beggared dependent families, by lending, endorsing, and yielding to sympathy, in opposition to judgment ? How much more good they could have done by spending their money otherwise ! Those who solicit help most urgently, too often deserve it least. Give, but let it be judiciously. But never endorse. If you have a surplus, GIVE it outright, and lend only what you can afford to lose. Rather

give to the needy than lend or endorse, except in extreme cases. Govern this faculty by intellect, and be just before being generous.

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## 20. CONSTRUCTIVENESS.

"Man is a tool-using animal."

### 284. DEFINITION, LOCATION, LARGE, AND SMALL.

The MAKING instinct and talent ; manual dexterity in using TOOLS ; INGENUITY ; sleight of hand in CONSTRUCTING things, and turning off WORK, or whatever is done with the HANDS ; disposition and ability to TINKER, MEND, FIX UP, MAKE, BUILD, MANUFACTURE, employ MACHINERY, and the like.

LARGE Constructiveness loves to make, and gives an excellent practical idea of the best mode of constructing things, as well as manual skill and dexterity in executing all kinds of work, writing, drawing, sewing, folding, managing machinery, packings, and whatever we do with our hands. It also relates to the construction of ideas in sentences, discourses, and works.

SMALL Constructiveness is deficient in these respects, awkward in manual exertion, fails in understanding and working machinery, writes and uses tools bunglingly, and lacks mental as well as physical construction. Located two inches forward, and one upward of Acquisitiveness <sup>248</sup>.

### 285. ADAPTATION AND CULTIVATION.

Everything which is, is MADE. All nature is one vast workshop, and all things in and on the earth are the manufactured wares of the great MAKER of the universe. And the skill and ingenuity displayed in every work of his hands are indeed infinite ! Everything constructed in the best possible manner to subserve the great end of its creation. Every organ perfect in formation and function, and located just where it can execute its mission to the best advantage ! Behold the infinite mechanical perfection of the eye, ear, lungs, heart !

How infinitely minute yet perfect the capillary ramifications of blood-vessels, glands, nerves, muscles, fibres, etc.! How inimitably perfect in invention and execution the mechanism of the human body! Nothing superfluous. Nothing wanted but is supplied. Its functions, how numerous, how complicated, how efficient! Yet every one of them effected by *some* INSTRUMENTALITY, for nature never works without tools. Though we do not understand a hundredth part of those contrivances employed throughout the human body, yet what we do understand is worthy of all admiration.

The Infinite Mechanist of the universe has also stamped upon all his works certain mechanical laws, which are generally SELF-ACTING. Of this the heart, lungs, stomach, and all our physical functions furnish examples. They "whistle themselves" in their growth, their various functions, and their decline.

This self-acting principle doubtless moves the earth, sun, and stars through their immense cycles, and both generates and applies the power required to propel such huge masses with such mighty velocity and precision. The Newtonian theory is probably incorrect. The true one will doubtless be found to proceed on certain simple yet efficient mechanical principles—to embrace a self-moving and self-regulating law of perpetual motion. That principle undoubtedly exists in nature, and will yet be discovered and applied by man—not by any arrangement of machinery, but by the generation and combination probably of some application of those two forces—self-attracting and repelling—which constitute magnetism, light, heat, galvanism—all the same—and which produce growth, and probably constitute the motive power of universal nature.

But however perfect all that physical mechanism of nature which attains ends so countless in number and promotive of happiness, yet all this is nothing compared with the mechanism manifested in the construction of the human mind. Here, all attempts at description only beggar it. None but the profound phrenologist can comprehend its beauty or perfection, nor we only begin. I admire the works of God—full of the



divinity of their Infinite Author. But thou, O mind ! excellest them all. Think of it. The creation of an immaterial, immortal, sentient, and thinking entity, capable of all the varied emotions, desires, and operations we perform, and in such almost angelic power ! O, thou Maker of heaven, earth, and the human soul ! thy works, like thyself, are indeed infinite ! And thy last, thy most perfect. "Here the WHOLE Deity is shown."

Man, too, is endowed with this making instinct and capability. Constituted so as to require houses, garments, tools, agricultural, mechanical, and other implements, as well as machinery, without this faculty adapted to such requisition, he could never make a single article, nor do anything whatever with his hands. But with it, the farmer, mechanic, and laborer execute every stroke with the hammer, saw, ax, scythe, and every other tool used by man ; the builder constructs houses and palaces ; the machinist invents and constructs labor-saving machinery of all kinds, and therewith makes all sorts of fabrics and articles of comfort and luxury ; and even compels water, wind, and steam to become his workmen. Behold that floating palace ! See her plough the mighty deep, perform her prescribed voyages, and even outride that terrific gale ! Every breeze, from whatever quarter, propels her forward. The very winds are her servants. See the innumerable machines all over the land, executing all sorts of labor for the comfort of man. Behold the human face divine transferred to canvass and the Daguerrian disk ! How beautiful, how necessary, the possession of this faculty of man ; and how innumerable and great the good it confers !

A faculty thus promotive of human happiness should of course be cultivated. The idea that none but mechanics require this element, is a great mistake. Every human being uses it, in all to which he puts his hands. All farmers and workers in any and all sorts of manual occupations ; all merchants in putting up, taking down, cutting, packing, folding, and wrapping their goods ; all who use the pen in making letters and words ; all who frame books, essays, paragraphs, or sentences ; all who speak in public or converse in private,

or even think or feel ; all who do anything, in whatever they do, as well as mechanics proper—all mankind, rich and poor, wise and foolish, old and young—require and use this constructing instinct and capability. All should therefore cultivate it—artists, mechanics, operatives, and workers, that they may excel in their respective pursuits—and still more those who would live by or enjoy their mental powers.

Skill in the use of tools is of incalculable value to all. It will enable them to execute many jobs, trifling and important, which they can do for themselves better than any one else can do for them.

Its cultivation will also greatly facilitate that muscular exercise shown in “Physiology” to be indispensable to health and talents<sup>138 139 140 143 145</sup>. On this account, if no other, the rich should perform some kind of manual labor daily. But we need not repeat.

A good CHIROGRAPHY—a plain, easy, and rapid formation of letters and words—is of great utility in all stations in life, and is secured in part by Constructiveness, and should be cultivated by all. And to acquire this, DRAWING should be taught along with writing. Both consist in transferring FORMS to paper, and greatly aid each other. In fact, reading, writing, and drawing, are virtually one, and should be taught together. On this point, Hon. Horace Mann, State superintendent of Massachusetts’ schools, says, in a report of visits to schools in Europe: “Such excellent handwriting as I saw in the Prussian schools, I never saw before. I can hardly express myself too strongly on this point. In Great Britain, France, or in our own country, I have never seen schools worthy to be compared with theirs, in this respect. This superiority cannot be attributed in any degree to a better manner of holding the pen, for I never saw so great a proportion in any schools where the pen is so awkwardly held. This excellence must be referred in a great degree to the universal practice of drawing contemporaneously with learning to write. I believe a child will learn both to draw and write sooner and with more ease than he will learn writing alone. In the course of my tour, I passed from countries where almost every pupil in the

school could draw with ease, and most of them with no inconsiderable degree of beauty and expression, to those where drawing was not practiced at all, and I came to the conclusion that, with no other guide but the copy-books of the pupils, I could tell whether drawing were taught in school or not."

Mr. Mann adds: "Drawing, of itself, is an expressive and beautiful language. A few strokes of the pen, or pencil, will often represent to the eye what no amount of words, however well chosen, can communicate. For the master architect, for the engraver, the engineer, the pattern-designer, the draughtsman, moulder, machine-builder, or head mechanic of any kind, all acknowledge that this art is essential and indispensable. But there is no department of business or condition of life where this accomplishment would not be of utility."

This faculty should of course be cultivated in children. In them, this organ is usually large, and faculty active, and hence their fondness for hammers, nails, knives, and tools. This tool-using propensity should be indulged, and they encouraged to make and use kites, wind-mills, mill-dams, water-wheels, bows and arrows, cross-guns, miniature sleds, boats, railroads, steam-engines, etc. Instead of this, when boys draw pictures on slates, in place of ciphering, they are scolded or chastised. **LET DRAWING BE ENCOURAGED.** I would give a handsome proportion of all I am worth to be able to draw accurately, so that I could sketch and draw, exactly to suit me, such phrenological heads and illustrations as I often meet in real life; whereas now, I am compelled to obtain but few, and then to trust to artists who do not understand phrenology.\* Furnish children with tools. Let them have knives, and be encouraged to whittle, carve, make sleds, wagons, etc., and even have a shop of their own, supplied with tools with which to tinker. And this is doubly important to those who are delicate, as a means of strengthening their muscles, drawing the

\* The importance of combining a knowledge of Phrenology with the arts, especially with portrait painting and engraving, is very great, and too apparent to require comment. In a few years every artist must be a phrenologist, or be out of employ.

blood and energies from their heads to their muscles, and equalizing their circulation.

#### 286. RESTRAINT AND DUE REGULATION

Whenever this faculty encroaches unduly on our time or other duties, it should not be indulged. Many have spent their all in fruitless endeavors to invent perpetual motion, and many others rendered themselves wretched by spending time and money on inventions which never amount to anything. Large Hope combined with large Constructiveness still farther enhances the evil by promising great success without any solid foundation.

But the most important direction, after all, is never to make anything not useful. All the Deity makes is beneficial; and all we make should subserve an excellent purpose, else it is not worth making.

### 21. IDEALITY.

#### 287. DEFINITION, FUNCTION, AND LOCATION.

PERCEPTION and admiration of BEAUTY and PERFECTION; good TASTE; REFINEMENT; PURITY of feeling; PROPRIETY of conduct and expression; ELEGANCE; GENTILITY and POLISH of manners; IMAGINATION; the IDEAL of poetry, ELOQUENCE, and romance; pure and elevated ASPIRATIONS; longing after PERFECTION of character, and desire to obviate blemishes, especially moral.

LARGE Ideality appreciates and enjoys beauty and perfection wherever they are seen; especially admires these qualities as found in nature; is characterized by purity and propriety of expression and conduct; gracefulness and polish of manners and good taste in all its departments; and has a perception and manifestation of beauty and perfection throughout all the actions and mental operations. It is to man what the beauty of the flower is to the flower, or the perfection of anything is to the thing itself; and adds a charm, beauty, and

exquisiteness, to the entire human being, as much superior to that with which it crowns the flower, as humanity is superior to inanimate nature. It "finishes off" its possessor, completes and perfects humanity, smooths down the rougher points of character, and beautifies and adorns all he does and says. To consistency of opinion, and harmony and perfection of conduct, it is indispensable. It gives general consistency, propriety, perfection, correctness, and naturalness, or normality, to all the feelings, actions, opinions, and mentality.

SMALL Ideality is plain in feeling and manners; home-spun; inelegant; wanting in propriety; and the converse of Ideality large.

Located over the temples, and an inch above Constructiveness<sup>284</sup>. It is small in John Locke<sup>541</sup>, but large in Shakespeare<sup>552</sup>.

#### 288. ADAPTATION AND CULTIVATION.

All nature is one vast galaxy of BEAUTY. PERFECTION of structure, function, and adaptation characterizes all her works. The flower-bedecked lawn, the meandering stream, the blossoms of spring, the glories and the harvests of summer, the beautiful and delicious fruits of autumn, the silvery moon, the rising sun, the glowing west, tinged with the mellow hues of departing day, the star-spangled canopy of heaven—all are redolent with beauty—all glow with divine perfection! Animated nature, still more beautiful! Man, the most beautiful and perfect of all. Behold his majestic mien, angelic form, and face glowing with health and irradiated by the soul divine!

But while all nature glows with beauty inexpressible, and is crowned with perfection such as none but a God could create, it remains for the human SOUL to complete the very climax of all terrestrial beauty and perfection. Infinitely perfect is the nature of man!<sup>261</sup>

Nor is this beauty hidden from the sight of mortals. So far therefrom, man is endowed with a primary mental faculty adapted thereto, and capable of revelling therein. But for some such faculty to put him in relation with this array of



beauty, the latter would be a perfect blank to all mankind—as much so as colors are to the blind. No son or daughter of humanity could possibly have perceived its existence, much less revelled in its delightful contemplation! Nor could any have hungered or thirsted after self-improvement, or longed for perfection of character, or purity and elevation of feeling. But, infinite thanks to the Giver of all good, He has graciously endowed man with this perfecting sentiment in the invention and creation of IDEALITY. He has first arrayed all nature—our own natures included—in one grand halo of exquisite beauty and infinite perfection, and then adapted man thereto, by having implanted in his soul this power to recognize and enjoy these qualities. Ideality confers this capacity; and unspeakable are the pleasures it is capable of bestowing. It purifies, refines, and elevates the soul—creates a longing after perfection, intellectual and moral, and a disgust of sin, because debasing and corrupting, and thus inspires us to labor and strive for moral excellence, and eschew the polluting touch of depravity.

Its location upon the borders of the moral group, indicates that it was designed to exert an important moral influence on character. It does. In criminals, confined for gross offences, it is usually small. It so chastens Combateness as to take away its harshness and roughness, and smooth off the resistance it offers. Thus, let it be small in one of two debaters, and large in the other, the former will come out rough-shod upon his opponent, and be grating, denunciatory, harsh, perhaps vulgar, in his tirades—in short, will be the coarse black-guard—while the latter will be keen, caustic, and cut to the quick, yet do it all up genteelly, and thus come off victor. Similar remarks apply to its influence over the affections, which large Ideality polishes and refines, and thus prevents impropriety, while small Ideality allows Amativeness to assume a more gross and sensual character; and thus of all the faculties. Indeed, its influence in promoting virtue and moral purity is hardly excelled by any other faculty.

How important, then, its cultivation! How boundless, how exquisite the range of enjoyment it proffers! How promotive

of even a preparation for the purity and glory of Heaven! Let us all, then, set at once about its improvement. To enlarge it, it must be fed; and to feed it, we must contemplate beauty<sup>215</sup>—the beauties of nature in particular, because those of art are infinitely inferior to those made by God. Let us give a few moments, as the glorious sun is rising upon the world, to that revery of this faculty which his approach naturally inspires. Let us, as he sinks to rest, suspend our temporal avocations, to cherish this divine sentiment. Let us study botany, and often admire those beautifully painted flowers which “Solomon in all his glory” could not equal; seek yonder eminence in order to drink in the glorious scenery below and around; admire beautiful birds, decked in golden plumage; observe the gorgeous rainbow; and, above all, cultivate the society of those who are endowed with this sentiment, as well as avoid the company of the coarse and vulgar. We should also read books the style of which is finished and sentiments elevated, especially good poetry; cultivate a taste for the fine arts; practice personal neatness and elegance; express ourselves with beauty in conversation; and perpetually imbibe and admire this sentiment from nature’s inexhaustible stores of beauty and perfection.

Few things chasten the grosser manifestations of the passions, or elevate the soul, more than the study of nature. How perfect, beautiful, exquisite, throughout! And yet her beauties are comparatively a sealed book to most of her children, because they have no eyes to read, no time to contemplate them. Above all, the society of refined and pure-minded woman, beautiful in form, charming in manner, and accomplished in conversation, is calculated to excite and develop this purifying faculty.

Nor should the cultivation of moral perfection be omitted. It should even constitute the great object of all our self-perfecting efforts. We should strive to obviate every imperfection, every flaw in our characters and conduct, and labor with all our powers to develop by culture the inimitable beauties and perfections of human nature in general, and our own in particular.

To cultivate this important element in youth, do not allow them to go shabbily clad, but keep them as nice and clean as may be. Call their attention frequently to the beauties of nature, and discourage all kinds of coarseness and vulgarity; but encourage gentility and refinement.

#### 289. ITS DUE REGULATION.

This faculty is often perverted; and when so, causes much mischief. Few faculties require right direction more. That most pernicious passion for novel-reading, which diseases the tastes and perverts the feelings of so many youths, in part springs from abnormal Ideality. Against such reading, Phrenology loudly protests. Their characters are not natural, but distorted. They do not teach human nature a tithe as well as observation of men and things, or the study of Phrenology. Above all, they unduly excite and pervert the social affection, and kindle fires of love which should be allowed to slumber till preparation for their legitimate exercise in marriage is made. Youth, especially those of warm feelings and ardent imaginations, are warned against this nerve-destroying and passion-perverting practice. To young females it is especially injurious. Besides, these love-stories are not exactly proper subjects with which to imbue their minds.

Another great perversion of this faculty consists in neglecting natural beauty for artificial. Art may be beautiful as far as she imitates nature—and this is not far—yet, in general, artificial beauty falls infinitely below natural, and many things in art called beautiful, are most deformed—a fashionably attired, and especially corseted, and padded, and painted female, for example. Art is beautiful only when, and as far as, she follows nature; but the fashions depart wofully from this standard, and are therefore palpable violations of this law of taste.

Fashionable attire is exceedingly liable to beget artificial manners, and thus render its would-be-exquisites most awkward and ridiculous in their carriage and style of conversation. Dancing-school manners are especially exposed to this

censure Nature is always beautiful. Follow her and you will always be in good taste.

Children should be kept as near as possible to the naturalness which always adorns them till laid aside for art—should be induced to move, play, talk, everything, without any effort at gentility. Especially enamor them of natural beauty and perfection. This requisition for naturalness is especially applicable to speakers, most of whom spoil their efforts by affectation.

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## B. SUBLIMITY

### 290. DEFINITION, LOCATION, AND FUNCTION.

PERCEPTION and love of the GRAND, SPLENDID, AWFUL, VAST, TOWERING, ENDLESS, MAGNIFICENT, ILLIMITABLE, and INFINITE. Located between Ideality<sup>287</sup> and Cautiousness<sup>284</sup>.

LARGE Sublimity fills the soul with sublime emotions on beholding rugged, towering mountains, foaming, dashing, roaring cataracts, a storm at sea, lightning's vivid flash, accompanied by loud peals of thunder, the commotion of the elements, the star-spangled canopy of heaven, or any other manifestation of Almighty power.

SMALL Sublimity is comparatively unaffected by these and kindred phenomena.

### 291. ADAPTATION AND CULTIVATION.

INFINITUDE characterizes every work of the Almighty. Thus, space is illimitable<sup>465</sup>; the duration of time from everlasting to everlasting<sup>466</sup>; the number of the stars, and of natural objects, infinite<sup>420</sup>; the power of causation absolute and omnipotent<sup>542</sup>; in short, every species of science, every department of nature, is "without a bottom or a shore." To this infinitude of the Almighty and his works, Sublimity—a more appropriate name for which would be Infinitude—is adapted, and adapts man. And certainly its exercise, beside filling the soul with most delightful emotions, imparts an expansiveness of views, a grandeur of conception, a range and

sweep of idea, a compass and volume to thought and expression, without which no adequate conception of truth, nature, or God, can be formed.

It should, therefore, be assiduously cultivated by the exercise of those emotions with which it inspires us. We should contemplate sublime scenery, all exhibitions of this principle in nature, and above all, the infinitude of God, as manifested throughout his works. The Sublimity of the young should also be developed by similar means.

#### 292. REGULATION.

This faculty is less perverted than most others. Occasionally it renders the style of speaking and writing rather sophomorical by employing too much hyperbole, and using too many extravagant and rather bombastic words and expressions, which young speakers and authors sometimes require to restrain, or at least to chasten.

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## 22. IMITATION.

#### 293. DEFINITION, LOCATION, LARGE, AND SMALL.

ABILITY and disposition to IMITATE, COPY, TAKE PATTERN, do what we SEE done, MIMIC, etc. LOCATED on the two sides of Benevolence<sup>281</sup>. It is large in the accompanying cut of Clara Fisher, whose imitative powers are generally known as being extraordinary; but small in that of Jacob Jarvis, whose Benevolence was remarkable, but whose copying powers were weak.

LARGE Imitation evinces strong propensity and ability to copy, and do things after any pattern set by others; is liable in walking, speaking, gesticulating, etc., to adopt the peculiarities of others; and can describe, act out, and perhaps mimic, draw, and the like.

SMALL Imitation fails in these respects; does not conform to the manners and customs of others; is original; and adopts his own way instead of patterning after others.



IMITATION LARGE.



IMITATION SMALL



No. 26. CLARA FISHER.

No. 27. JACOB JARVIS.

## 294. ADAPTATION AND CULTIVATION.

To take **PATTERN**—to do as **OTHERS** do—is as natural to man as breathing. But for this copying instinct, man could neither talk nor write, both of which consist in **IMITATING** one common mode of articulating and forming letters and words; and all learn to speak their mother-tongue, whether English or Arabic, Chinese or Indian, because they **COPY** the manner of speaking from those around them. Man also copies mechanical and other inventions, and thus all discoveries and improvements become disseminated and perpetuated illimitably; whereas, but for this faculty, all new inventions, however useful, would be confined to, and die with, their authors, and human advancement precluded<sup>295</sup>. But for this faculty, every human being would be obliged to originate everything he did, and his mode of doing it, in business, science, mechanics, and even all the trifling affairs of life. Indeed, how could man exist—what could he do or become—without it? We also copy opinions and practices, and maintain a general conformity to each other, every way conducive to human happiness.

A faculty thus promotive of personal and general progression and enjoyment, should, by all means, be assiduously CULTIVATED. This can be done only by its habitual EXERCISE. We should therefore IMITATE whatever, in others, will make us better. But mark : This faculty is located, not among the propensities, but between the intellectual organs before, the moral behind, and Constructiveness below, so that we should never copy the vices of men, but only mechanical and other improvements, correct opinions, and above all, their MORAL VIRTUES. All their valuable adaptations of ways and means to ends—and these are many—as well as all their correct intellectual conclusions—the juxtaposition of Imitation and Causality requires us to adopt. The proximity of Constructiveness and Imitation facilitates our copying all inventions and improvements, in making and using tools, machinery, and the like, and in all the arts and sciences. The location of Ideality by Imitation disposes us to copy all matters of taste, in manners, expression, refinements, the fine arts, etc. ; and the near residence of the moral organs enjoins on us to copy whatever of goodness and moral excellence we find among men ; yet none can be too careful WHAT they copy, of which, however, presently.

In children this organ is especially large, and hence they copy almost everything they do and become from those around them. But for this, their progress would be very slow, and their conformity to persons and things around them very slight. But with this faculty thus spontaneously active, how soon they learn to talk—which consists in expressing their minds as others do—in short, how soon they learn to do and be as others do and are. It is really astonishing how quickly and correctly they adopt the manner and everything of those around them.

Proportionally careful should we be what practical copies we set them. “EXAMPLE goes farther than precept.” They do not do or become what they are TOLD to, but LIKE OTHERS. Scold them, and they will scold one another. Be mild and sweet, and they will pattern after your amiableness. Swear in their hearing, and they will swear, not so much because

they feel wrathful <sup>524</sup> as because, monkey-like, they do what you do. So of smoking, and a thousand other pernicious habits. Express yourself well or ill in conversation, and they will imitate you <sup>524 525 526</sup>. And thus of everything you say, do, and are.

Parents should therefore BE what they would have their children become. Rely not on what you command them to do, but on what you ARE. Your ACTIONS speak a thousand times louder than words. An accurate observer can soon tell, on seeing any family of children, how the parents conduct. The former are but images of the latter, reflected in this mirror of Imitation. A single bad example will neutralize a thousand wholesome precepts. Hence the rapidity with which vices spread among youth as well as adults. O, parents, be entreated to mark and practice a principle thus vitally important. First set about the correction of your own faults, and the cultivation of your own virtues, and, without saying a single word to them, you will render them like yourself. Never mind them or their faults—probably copied from you. Say nothing, but set them right EXAMPLES, and you will be surprised how sudden, how great a change this will produce. “Whatsoever ye would that they should do unto others, do ye even so unto them.”

Above all, never punish them for doing what they see you do. Yet how often is this outrage on their nature perpetrated! You wash your hands or clothes, and your children follow in your footsteps. You keep doing, yet tell them to stop; but they keep on, and you punish. For what? Simply because they yielded obedience to this powerful imitative propensity of their natures. And thus of a thousand other things in life equally innocent. As though this propensity were wrong! What would they be without it? Chastise yourself for setting the example—not them for spontaneously following it. For nothing, however bad, which a child patterns after, should it ever be punished. All you need to do is to CORRECT THE EXAMPLES set them. And many wrong things they say and do just as parrots say “Pretty Polly,” and mean no more by it. And many of the smart things they do and speak-words they

use are simply copies made by them, not signs of any extra genius. Very simple indeed if they could not.

### 295. ITS DUE REGULATION—THEATRICALS.

Rightly to exercise this faculty, therefore, becomes a most important matter, both in forming our characters and those of our children. If we would adopt a good style of delivery, we must listen to and copy good speakers, and thus of writing, manners, and almost all we do and say.

Yet we cannot be too careful not to copy their **FAULTS** along with their excellences; because we naturally imitate those we admire, and their blemishes as well as beauties. In nothing are nice discriminations more requisite, and accordingly Comparison is located close to Imitation. This organ imparts that **ACTION** to speakers which Demosthenes said constituted the first, second, and third elements of oratory. It also gives expression, or suits the action to the word. In both these respects, pattern after none but **GOOD** speakers, and then only their excellences. Thus of style. One of the ancient authors copied Herodotus many times over, in order to acquire his style. Viewed in this light of setting examples, which the masses so naturally follow, how responsible the station of public men! I often tremble, as I write and lecture, for fear that my faults as well as excellences may be copied, and therefore put you, reader, on your guard.

Especially let us all pattern after **GOOD** men and women. As the moral virtues constitute the highest order of human excellence and endowment<sup>211 268 276 279 282</sup>, let us copy them wherever we find them. Yet those fashionable and aristocratical grandes, who assume to lead off the public mind, are of all others the last to pattern after. I repeat, no one, especially no young person, can be too careful **WHOM AND WHAT THEY IMITATE**.

**THEATRICALS** are the legitimate product of this mimicking faculty. Shall they be patronized? Undoubtedly they might be so conducted as to become great public benefactions, but as now managed, their influence is unequivocally **BAD**. Still, those who deplore their evil tendencies should labor to **COR-**

RECT them, rather than to demolish the theatre altogether—should, as they can, turn it to a great practical advantage in enforcing morals, instead of allowing it to remain in present hands. The theatre must live as long as man exists, because it is founded in a natural element of the human mind. Destroyed it can never be, any more than hunger, or any other natural or legitimate product of any other faculty. All that remains is to sanctify, and rightly wield its mighty power for good. Yet I unequivocally disapprove of them as now conducted. Especially I warn the young against them.

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### 23. MIRTHFULNESS.

“Laugh and grow fat.”

#### 296. DEFINITION, LOCATION, LARGE, AND SMALL.

INTUITIVE perception of the ABSURD and RIDICULOUS; disposition and ability to JOKE, MAKE FUN, and LAUGH at the IMPROPER, ILL-TIMED, UNBECOMING, etc.; HUMOR; PLEASANTRY; FACETIOUSNESS. Located backward from Causality <sup>541</sup>, and forward of Ideality <sup>78</sup>. It is large in the accompanying excellent engraving of Joseph C. Neal, the witty author of “Charcoal Sketches,” and many other most humorous as well as sensible productions, and now editor of “Neal’s Saturday Gazette,” one of the most entertaining and useful family papers in this country.

LARGE Mirthfulness enjoys a hearty laugh at the imperfections and absurdities of others exceedingly, and excels as well as delights in holding them up to merited ridicule; makes fun out of everything not exactly proper or in good taste; and is always ready to give as good a joke as it gets.

SMALL Mirthfulness fails to perceive its own exposures to ridicule, or those of others, and neither enjoys nor can return a joke, but is cut down if laughed at.

#### 297. ADAPTATION AND CULTIVATION.

Man, though perfect by constitution, is not so by cultivation or conduct. On the contrary, he is full of weaknesses



## MIRTHFULNESS LARGE.



No. 28. JOSEPH C. NEAL.

and absurdities, consequent on the perverted, excessive, and deficient action of his faculties <sup>208 216</sup>. To his consequent errors and imperfections this laughing faculty is adapted. It is a kind of Junius, or public censor. All those manifestations of all our faculties not in accordance with their primitive constitution, it delights to expose and correct by ridiculing them. Thus caressing children—the normal function of Parental Love—is not ridiculous, whereas an old maid fondling a lapdog or cat excites Mirthfulness, because this faculty is not exercised upon its legitimate object. Combativeness

fighting a man of straw, Cautiousness fearing an unloaded gun, Destructiveness pelting insensible objects, Approbativeness wearing . . . . ., are PERVERSIONS of these respective faculties, and therefore ridiculous. All such unnatural exercise of all the faculties it is the prerogative of Mirthfulness to correct by exposing them to merited ridicule. Its perfecting influence on mankind is therefore very great, and its exercise eminently beneficial.

And in thus correcting the faults of others, it wonderfully promotes health, longevity, and happiness. Few things increase digestion, respiration, circulation, sensation, and mental action, more than a real hearty laugh, and certainly few things are more pleasurable. Its close proximity to Causality aids that organ in detecting error by perceiving its incongruities, and of course opposition to truth, and also helps reason to expose error by ridicule—a favorite method of argument.

A faculty thus doubly promotive of good, should of course be exercised. Many consider joking and fun-making irreligious and wicked; but is the right exercise of any of our primitive faculties wrong? <sup>208</sup> For what was this natural element of mind created but to be EXERCISED? Such exercise, so far from being sinful, is even a DUTY <sup>207</sup>; nor can we always keep on a long face without injuring health, blunting our faculties, and abusing one of Heaven's choice blessings. Perfection and virtue require the exercise of all our powers, Mirthfulness of course included, and we restrain its normal promptings at our peril.

This faculty also allows us to say many a true and sensible thing in jest, and thus to correct faults without naming them directly, or giving offence. It also enables us to express truth in a witty, taking manner, of which Franklin's trite and sensible proverbs furnish examples. In all these forms we can and should exercise this gift. It can also be very properly employed in hitting off public errors and absurdities.

To increase its action, notice and laugh at the ridiculous. Make fun. Take jokes without getting angry, and return as good as you get. Engage in lively conversation, attend pic-

nics, etc., and cultivate a jovial, pleasant, humorous manner of speaking and acting.

This faculty is large in children generally, and should by all means be cultivated. This trying to render them sedate and demure is all wrong. Rather let them laugh heartily and often. Instead of preventing their sportive hilarity, rather join it. Laugh and play with them. Especially get up frolics just before retiring. Few things will contribute more to both their and your health, talents, and enjoyments. Laugh them out of whatever weaknesses or absurdities may mar them, and foster a lively, cheerful, laughing disposition. And the more sound sense and wholesome suggestions you can commingle with your witty sallies the better.

AMUSEMENTS are thus engrafted on the nature of man, and should therefore be provided and patronized. Old and young require RECREATION, almost as much as food, and will have it—will and should go where they can enjoy a hearty laugh. This faculty creates a demand for places of public amusement, as well as private entertainment. Yet our museums and other laughter-moving exhibitions, fall very far short of what they might and should be made. That they should combine instruction with amusement is rendered apparent by the location of Mirthfulness in the intellectual group; yet how ridiculously nonsensical they too generally are. They should expose public evils to merited ridicule, and apply many a wholesome truth in jest. For this required combination of the mirthful with the sensible, few things equal phrenological lectures and examinations, as those who have attended them can testify. This alone should entitle them to public patronage. As profitable amusements they have no equal.

DANCING also furnishes this requisite recreation, as well as muscular action<sup>144</sup>. Though I solemnly protest against public balls, and late dances, as now conducted, yet family and social dances—a few select friends spending the evening, but never continuing later than ten o'clock, in this most healthful and animating amusement, is most beneficial. The proximity of Mirthfulness to Time and Tune, proves that all three should be exercised together, and this is precisely what dancing se-

cures. This form of amusement is thus closely engrafted on human nature, and can therefore never be prevented. Its RIGHT DIRECTION alone remains, and this every lover of his race should labor to secure.

#### 298. RESTRAINT AND DUE REGULATION.

But this faculty is often perverted. Many ridicule what is not only not ridiculous but actually right. Others laugh at their fellow-men for not rendering themselves ridiculous by adopting some absurd fashion or opinion, because it is customary. No such exercise of this faculty should ever be adopted.

Others take delight in saying cutting things which sting to the quick, just because they can, even where there is in reality nothing ridiculous to be laughed at. This is all wrong. To wantonly abrade feeling and cause pain is wicked. This faculty was created to give pleasure instead of pain, even to the subject of the joke, and they who do not know how to frame their witticisms so as to hit off the impropriety they would correct—the only legitimate object of ridicule—without lacerating the feelings, do not understand the true mode of operating with this delicate instrument. To know just when and how to give jokes is very desirable, yet rare; and to be able to express sensible observations in a taking style, is a talent as desirable as uncommon.

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### C. AGREEABLENESS.

“Persuasive in manner, yet energetic in matter.”

#### 299. DEFINITION, LOCATION, AND FUNCTION.

PLEASANTNESS; SMOOTHNESS; ability to say and do severe things in an ACCEPTABLE manner. Located between Imitation above<sup>292</sup>, and Causality below<sup>541</sup>, and on the two sides of Human Nature<sup>538</sup>.

LARGE Agreeableness can say and do pungent, severe things in so pleasant a manner as not to give offence; easily wins the confidence and good-will of all, enemies included; so says

and does things that they take ; makes few enemies, and gets along smoothly and pleasantly among men.

SMALL Agreeableness fails in these and kindred respects ; is liable to say and do even agreeable things disagreeably, and to make enemies by MANNER, where friends could have been secured by pleasantness ; and never speaks or acts persuasively any farther than it feels agreeable.

### 300. ADAPTATION AND CULTIVATION.

Manner is often quite as important as matter. Men will often swallow bitter doses of truth, if expressed in a sweet, acceptable manner. Even nauseating pills can be sugared over so as to be eagerly and freely taken, which would be unceremoniously rejected, unless rendered thus palatable by words and looks of honeyed import.

A law of mind as palpable and important as this should be practiced by all, and especially by those who have any wholesome moral medicines they would administer to individuals or communities. In other words, all should "choose out acceptable words," and use no other. To public speakers this Agreeableness is of the utmost importance. It may be so used as to carry an audience by storm, and render most obnoxious truths inoffensive, if not even popular. In Americans, this organ is especially deficient, and therefore requires assiduous cultivation in all. Especially should this important means of success and happiness be encouraged in the young. This, mothers have every facility, and should lose no opportunity of doing.



## SUMMARY APPLICATION TO JUVENILE MANAGEMENT AND PERSONAL IMPROVEMENT.

### 301. THE PUNISHMENT OF CHILDREN.

HAVING thus pointed out the means of cultivating and directing the individual faculties, it remains to apply this whole subject practically to the training of the young, and to self-perfection. How can bad children be governed and made good? A momentous question, and one which many an anxious parent, thus far thwarted in all their untiring efforts to gain the mastery, are asking almost in the agony of despair. This question, so vitally affecting the present and prospective welfare of those most dear to them, the principles already laid down in this work answer unequivocally and effectually. That answer observe and practice. It is this:—

Children should never be governed by PUNISHMENT; because all its forms and degrees constitutionally excite and therefore enlarge those very propensities you would subdue. No chastisement can ever be inflicted without the exercise of Combativeness and Destructiveness in the punisher, and therefore without increasing them in those punished<sup>215</sup>. This is a law of mind—absolute and universal. In the very nature of things, Combativeness and Destructiveness in one can never overcome these faculties in others except by extinguishing them, the pusillanimity and consequent evils of which have already been exposed<sup>239 242</sup>. This law applies generally to Self-Esteem and Firmness—to both insubordinate and bad-tempered children. You can never break their rebellious wills without crushing their spirits, and rendering them good for nothing<sup>263</sup>. Almost as well break their necks as effectually subdue their wills, which, if punishment does not break, it will necessarily increase. This result is consequent on the very nature of all FORCE government. Chastisement is fuel to the very fires you vainly attempt to quench. All human beings are created with wills of their own. What could they enjoy or accomplish without them? Now the very nature of will

is to resist more and more, the more it is driven. Is not this the case, readers, with your own selves, and with universal human nature? Does not compulsion always and constitutionally INCREASE both anger and obstinacy? And are not youth human beings in miniature, endowed with passions exactly like those of adults?

FACTS, whenever and wherever observed, also confirm this conclusion. Are not our worst boys and men those who have been punished most? Than prison convicts, who are more depraved? By far the worst boys in my neighborhood are those whipped most. Applied to school districts and communities, old and young, is not this a palpable, universal fact?

If it be objected that "those are punished most who are worst, not worse because chastised most," I reply, whipping even good children will make them bad, because it sears their moral faculties, degrades them in their own eyes<sup>258 261</sup>, and compels them to brace themselves up against it. It hardens them just as friction thickens the skin on the palms of the hands and wherever it is applied. Beating even good horses and cows renders them fractious, whereas gentle treatment will subdue the most unmanageable. In short, by a law of mind, all artificial punishment increases the lower, but sears the higher, faculties of those punished, and thus renders them worse.

Far be it from me, however, to advocate the odious doctrine that children need not obey their parents, or, rather, comply with their requisitions. Indeed, this is the very thing I would secure. But the question is, "How can this most desirable object be effected?" Ask human nature, "Can you be coaxed more easily than driven?" and its universal response from old and young, high and low, is, "I can be led by a hair, but forced NEVER." So palpable is this truth as to have been embodied in the mottos, "PERSUASION is better than compulsion."—"One man may lead a horse to water, but ten men cannot make him drink." This practical fact appertains equally to children. Even though they obey outwardly from fear, yet their nominal obedience is virtual disobedience, and re-augments 'heir wilfulness. FORCED compliance is the worst

form of rebellion. Let children who will not obey voluntarily, disobey, and then appeal to their consciences. Require, rather REQUEST only what is obviously right, and if they refuse, leave the issue with their higher faculties, of which presently.

If, however, you still insist on punishing them, do be entreated never, on any account, to chastise in a passion. To punish coolly, meanwhile telling them that you hate to, but that your conscience and their own good compel you to inflict it, is bad enough, and excites the very organs you would subdue; but to strike in ANGER, and because you are mad, is barbarous in the extreme, and, more than anything else, rouses their passions and blunts their moral sensibilities. Said a mother to her brother, "You are a most heartless man. You punish your children in cold blood, and even stop and talk to them; but I can never whip mine till I get right down mad. Then I LOVE to whip, and can tuck it on like fury." The result was that every one of her children hated her, and in her old age, dependent, blind, and decrepit, would not have her in their families, so that she had to live from house to house among her neighbors!—the legitimate consequence of her flogging them in a passion. Yet how many parents do this!

Said a whipped boy to his father, shaking his fist defyingly at him: "When I get old enough, I'll flog you." This feeling all angry punishment engenders. Nor can this direful effect be avoided.

"But," say some, "Solomon taught that sparing the rod spoils the child." If he meant anything else than that, when you begin, you should master, and not desist on account of his crying, he was wrong. Phrenology inculcates the same doctrine<sup>265</sup>. Yet it tells you not to BEGIN<sup>240 243</sup>, but points out a much "more excellent way." Unless your child is an intellectual and moral IDIOT, you can subdue by appeals to the higher faculties far more effectually than by force. If you cannot govern by love, be ashamed to own it, because you practically confess either that your own moral and intellectual organs were too low to impart them to your children, or else

that you do not know how to excite them. By treating you children as brutes, you practically confess that both you and they are brutish—wanting in the higher elements of humanity.

Besides, suppose those children should die, would not the reflection, "I struck that dear departed angel—I treated it as if it had been a brute!" sting you to the very quick, and haunt you like an avenging ghost? Said a father to me, "I have brought up eleven children, without ever having struck one of them a blow. Two are in heaven; and one of my greatest consolations is that I never punished them." "And did so large a family mind without being whipped?" I inquired. "I never had any trouble with one of them," he replied. A thousand similar practical testimonials from parents, teachers, and all who have had the charge of men, confirm the doctrine that other means exist for securing obedience far more effectual than punishment of any kind, in any degree. What then are they?

### 302. GOVERNING BY INTELLECT AND WILL.

That every human being is created with a will of his own, has already been proved<sup>262</sup>. That its creation confers the right to exercise it, is self-evident. That such exercise, in all we say and do, is a solemn DUTY, is demonstrated by two facts: first, that the exercise of EVERY faculty is a duty, and even indispensable to perfection, this of course included; and, secondly, that no action or feeling can possess any moral character unless it is VOLUNTARY. No human being is or can feel guilty for doing wrong when COMPELLED so to do; nor is anything virtuous done from COMPULSION. Children can therefore be neither good nor bad any farther than they did or or refrained from doing VOLUNTARILY. Is not this a fundamental law of morals? Does it not carry its response in every human soul? Is not volition INDISPENSABLE to morality of every thought, word, and deed? Then are children any better when they do right, or are prevented from doing wrong by COMPULSION? Since right or wrong consist in MENTAL DE **SIRFS**, instead of physical acts, what better is FORCED obedience

than rebellion? You must reach MOTIVE mainly, and this can be done only by letting them choose and act FOR THEMSELVES.

Nor is there a more powerful promoter of virtue or preventive of vice than will. As every one must eat, breathe, reason, etc., for HIMSELF, so all must choose the good and refuse the evil VOLUNTARILY. Nor can anything else as effectually guard young and old against temptation as SELF-GOVERNMENT<sup>262</sup>. If responsible for the moral conduct of a thousand youth, I would hedge in virtue and keep out vice mainly by developing this power of choice. I said to an anxious mother, "Give this boy more air and exercise. Let him run and play." "But if I do he will associate with bad boys, and become like them," she answered. "Better that than die. Besides, do you expect to keep him tied to your apron-strings always? Where will he be at twenty-one and thirty-five? To temptations he must be exposed, sooner or later; nor is there any salvation for him but in training him to RESIST them. And the earlier this is begun, the better. Fortify him against the allurements of sin by cultivating a love of goodness—by developing his moral faculties. Nothing else can save him. This is a salamander-safe—encased in which he is fire-proof against flaming passions, however fierce." Thus I reasoned with her, and reiterate to all. Even if you do prevent their sinning by excluding temptation, what better are they? To prefer the right when they might have chosen the wrong, alone strengthens their moral faculties, alone subdues their propensities. Parents, is not this a great practical truth? O that I could proclaim it, as with an archangel's trump, in the ears of all flesh! The great point is to induce young and old to WILL to do right. How can THIS be effected?

By training INTELLECT rightly to direct will. That intellect is the enlightener and constitutional pilot of the moral affections, and these two of propensity, is an already demonstrated law of mind<sup>211</sup>. This law requires that intellect and morality control the will, and this the passions. This shows why volition is necessary to give moral character to feelings



and conduct. The grand point, then, both in training the will and in resisting temptations to evil, consists simply in showing intellect what is right, and then leaving the whole matter to their own choice. This, this alone, can bring Conscientiousness into the field, the propensity-subduing power of which has already been pointed out<sup>263</sup>. Rest the issue on their own CONSCIENCES, and they will not DARE to do wrong or refrain from doing their DUTY. Conscientiousness will thus control their wills, the exercise of which will strengthen them; whereas compelling them to do right till they are of age, and then sending them out without the previous training of their self-governing power to encounter ever-besetting temptation, is like walking for them till they are of age, and then starting them off on a long and rapid march.

A boy, brought up to do exactly as he had been commanded, went to live with an uncle, who put him to riding on horse-back, to plough out corn. Coming to a stump in the middle of a row, he asked his uncle which side he should turn? "Which you please," answered the uncle. The boy arrived at the stump, and unable to decide, again whined out, "Which side shall I go?" "No matter which, but go along." How could one with so feeble a will resist temptation, especially the solicitations of depraved associates? Such, however moral in feeling, can be enticed to anything, because they have no strength of purpose to carry out their moral convictions.

The whipping mother abovementioned, and her husband, always governed by shall, shan't, and the rod. Being religious, and wishing to keep their children from the vulgarity and vices of the new country they inhabited, when these children asked permission to go to parties, balls, etc., answered, "No, you shan't." Still farther entreated, they replied, "I tell you NO, YOU SHAN'T, and that's the end of it. If you do, I'll flog you, old as you are; so go if you DARE." Youth, like adults, become more determined when dared. Hence they set their wits to work to get off by stratagem. "Father, may we go and slide down hill to-night?" "Yes, go, and hold your tongues." They slid—to the party; whereas if the desire to go to parties had been quenched, no occasion for

such duplicity would have existed. Found out, they got their flogging; still, since there was no other reason why they should not go, and since they enjoyed more in going than suffered from the whipping, go they would, and go they did, and thus lived in open rebellion and continued war with their parents, destroyed their health, lost their standing, and became contaminated with vice, and all in consequence of bad parental management; or rather, want of SELF-government.

The cold-blooded brother, also mentioned above, who belonged to the same church, and had the same moral welfare of his children at heart, when his son asked leave to go to the same party, reasoned the case thus: "Is it BEST for you to go? Who is to be there? Is Jim Brown going?\*" "Yes, sir." "Did you not tell me the other day that Jim Brown used naughty words, and was a very wicked boy? Do you want to mingle in the company of such boys, and learn to swear and fight as he does? for we insensibly become like those with whom we associate." "No sir." "Is Joe Smith going to be there?" "Yes, sir." "Did you not tell me that he had been caught stealing, and do you want to go in company with thieves? And very likely Job Fay will be there, and you know that he lies, swears, and is bad to his parents. Do you want to go in company with SUCH boys? Besides, you will be out late at night, and perhaps be sick to-morrow, will see and hear many things which will make you unhappy, and above all, will displease God. My son, I have always done all I could for you. I send you to school. I make you comfortable at home. I LOVE you. My greatest desire, my daily prayer to God is, that you may be GOOD; for this I spare no pains. Nothing could grieve me as much as for you to go with bad boys, and become bad yourself. If you go, you will make me very unhappy. Still, if you really insist upon going, go. There is the horse, and I will help you off; but I much prefer that you would be contented to stay; and if so, I will get you some good book, or a new article of dress, or let you spend a day with your cousins, or go a-fishing, where you

\* Real names are suppressed, out of regard for the living.

will take full as much pleasure as in going to the party, without leaving a sting on your conscience. But do just as you please."

Love of these pernicious amusements was thus nipped in the bud, and all desire to attend them, effectually eradicated. He had no occasion to deceive by false pretences in order to go, but looked upon the amusement with aversion instead of pleasure. The same principle of government was employed with equal success in regard to all other matters, and the result was, that the whole family became remarkable, far and wide, wherever it was known—and that was very extensively, as it was a kind of minister's and laymen's tavern—for their perfect obedience and high-toned moral feelings, and are now exerting a great and highly salutary moral influence. With natural talents and advantages inferior to the other family, they are now every way their superiors.

What youth, thus trained, would have the moral hardihood to violate the express wish of a kind parent, and the dictates of awakened Conscientiousness? Still another kindred means of governing children, if possible yet more effectual, is—

### 303. ARRAYING THE MORAL FACULTIES AGAINST THE ANIMAL.

The former are the constitutional antagonists of the latter, and when pitted against them, as naturally subjugate them as alkalis neutralize acids. This law has been already proved concerning Conscientiousness<sup>268</sup>, Spirituality<sup>276</sup>, and Veneration<sup>279</sup>; and applies equally to Benevolence<sup>282</sup>, and Ideality<sup>283</sup>. Men could not sin as they do if their higher faculties were brought to bear on the lower. The great trouble is, their moral are allowed to GO TO SLEEP while their animal revel, and then the moral take their wakeful turn. If both classes were but trained to act TOGETHER, the moral, by a law of mind, would assume the helm. This is their constitutional prerogative. They are the ROYAL FAMILY of mind and conduct. Their very constitution clothes them with "supreme authority," even though they may be weaker, as is shown in "Religion." Indeed, this supremacy is the great idea of that work.

Hence the efficacy of prayer in quenching the fires of propensity, as already shown <sup>279</sup>.

A personal anecdote. When a boy, if I did wrong, my father would arraign and so talk to me as to convict my conscience, make me condemn myself, and assign my own punishment, as well as appoint the time. That arrived, he would summon me, but often take me alone and PRAY with and for me before chastising. This had a vastly greater restraining effect on me than the punishment, because it arrayed Veneration against propensity. "Keeping the fear of God before your children's eyes" will restrain depravity, and develop goodness infinitely more than all the chastisements ever inflicted, for reasons already given <sup>279</sup>. I thus recommend prayer as a PHILOSOPHER, not a religionist as such. Yet meanwhile I protest against sectarian piety as utterly powerless and most pernicious, because it palsies the efficacy of true religion, and curses all but blesses none.\*

Benevolence exerts a similarly restraining influence over propensity, especially over Combativeness and Destructiveness. And the more so when acting in concert with the domestic affections. Cultivate that brotherly and sisterly LOVE already recommended <sup>226</sup>, and your children will never strike, wrangle, tease, or even fret each other. We cannot quarrel with those we love. The exercise of the moral virtues and affections towards those in anger, as effectually nullifies bad temper as water deadens fire. "A soft answer turneth away wrath, but grievous words stir up strife." When your children fret, your scolding them only re-inflames the passions you would subdue; whereas benignity excites their good feelings, and doing them kindnesses when they refuse to oblige you, "heaps coals of fire on their heads." These and kindred passages—"Overcome evil with good"—"If a man smite thee on the one cheek, turn to him the other also"—"Bless

\* The author and his favorite science are generally accused of favoring irreligion, immorality, and infidelity—with what justice let the readers of this volume say. Where can you find their cultivation more strongly recommended, and even enforced as a paramount DUTY? Let our opponents falsify on; but the day of their reckoning is near at hand.



them that curse you, and do good unto them which despitefully use and persecute you"—MEAN something more than is generally supposed.

Indeed the great precept they enjoin constitutes the cardinal doctrine of the New Testament—embodies the great practical truth Christ came to teach—and is none other than the cardinal principle of this work—the supremacy of the higher faculties over the lower. Say nothing to your children about their sins—drop all allusion to them—but assiduously cultivate their moral and better feelings, and THESE will do the work effectually. Overcome their propensities by the moral faculties, and to do this, remove stimulants from the former, but apply them freely to the latter, and you “kill two birds with one stone”—completely subjugate propensity, and at the same time develop those moral affections the ascendancy of which alone can render them good or happy<sup>211</sup>. Appealing to their intellect, as just recommended, also develops it, and, what is of the utmost importance, train reason to work in conjunction with the moral faculties, and the two to guide the will, and then all three will maintain easy and complete mastery over propensity, however powerful. The great trouble with mankind is that these respective classes of faculties act SEPARATELY and therefore fruitlessly; whereas CONCERT would obtain and maintain complete mastery.

Besides, this arraying the moral against the animal is incomparably the most severe PUNISHMENT which can be inflicted. The mental anguish consequent on contention among the faculties, has already been pointed out<sup>207</sup>. When this conflict occurs between the moral and animal, not anguish merely, but AGONY is the necessary product. This horror of horrors is NATURE'S punishment, and constitutionally calculated to restrain propensity and develop morality, whereas artificial punishment inflames the passions but blunts the moral feelings.

A humane planter, in whipping a very bad slave for theft and other misdemeanors, after striking a blow or two, appealed to his better feelings thus: “I have tried every other way to make you better without avail, and whip only because I must; for if I do not, all the other slaves will become disobedient.”



After two or three blows more—"I give you plenty of good food and clothes, take care of your wife and children, do not sell you as many other masters would"—"Massa, whip on, I'd rather you'd whip than talk," interrupted Sambo. This arraying the moral against the animal, besides being the worst of all punishments, reforms by awakening the moral<sup>215</sup>, and giving them the victory.

FINALLY, both this and the preceding volume are based in this cardinal principle of things, that all laws are SELF-ACTING—reward their own obedience, and punish their own infractions. And recompense ADEQUATELY. Does not the Deity punish ABUNDANTLY? Does he leave any part to man? Preposterous! He punishes every violated law to the full extent required, and so punishes, as in the most effectual manner possible to produce reform. Nor requires any human help. All required to reform youth, criminals, ALL MANKIND, is to show them wherein their bad feelings and actions punish THEMSELVES. No human being can KNOW and REALIZE that every violation of law will assuredly cause pain, and obedience pleasure, without being instinctively and irresistibly enticed and impelled by the love all constitutionally have of happiness and dread of misery—the grand summary of all the motives of our entire being<sup>167</sup>—to choose the right, and shrink from all wrong. A law of things thus clear, universal, and efficacious, completely interdicts all artificial punishment, and substitutes, instead, this home appeal to the grand controlling motive of man, which at the same time both cultivates their moral affections, yet, unlike all artificial punishment, SUBDUES, instead of developing propensity. Even God never pours out his wrath upon us, but simply allows us to bring upon our own heads the unalterable penalties of violated law. He inflicts no pain other than the specific sin committed constitutionally brings with itself. Shall we not then adopt the same course to reform our children which our heavenly Parent pursues toward us? Is not his infinitely wise plan of government a perfect model for us to copy? Then let us enlighten intellect, train will, and leave them to their own choice, and its consequences. Let us press perpetually upon their consciences

this great practical truth—that choosing the right will necessarily render them happy, but that he who sins must suffer—meanwhile exemplifying its practical workings in their own daily experience. This will irresistibly allure and COMPEL them to love and practice goodness, but hate and eschew depravity.

Our practical summary, then, is this. First, cease all punishment <sup>300</sup>, and even all scolding and peevishness <sup>240 243</sup>; next, gain their affections <sup>221 222 226</sup>; then show them intellectually what is right and duty <sup>301</sup>, and make a solemn and powerful appeal to their consciences, and all their moral faculties, and if necessary, array the latter against their “easily besetting sin;” and finally, after pointing out the consequences on both sides, rest the issue with their own voluntary choice, and they will no more DARE to do wrong, or refuse to fulfil their whole duty, than cast themselves into the fire. No human beings—not even devils incarnate, thus treated—have the moral hardihood to do wrong or refrain from doing right; and what is still more, this course effectually develops by exercise their intellectual and moral faculties, and establishes the regal government in the hands of morality and intellect—the constitutional king and queen of human feeling, motive, and conduct <sup>211</sup>.

These propensity-restraining laws apply equally to SELF-GOVERNMENT AND IMPROVEMENT. Cultivating our own moral faculties will, of itself, purify and subjugate propensity, especially if we train will to follow their dictates. We stifle them at our peril, because every conquest by propensity weakens them, but strengthens it. DOING AS WELL AS WE KNOW how will teach us more! How infinitely short of ourselves we live! Of all our exalted capabilities, how few we improve! Where we might enjoy so much, how much we suffer! Not a tithe of the natural talents and virtues of mankind is improved. How many good heads do I see unused, or used wrong! This makes me sad! Almost a quarter of a century I have asked, “Lord, what can I do to teach and inspire my fellow-men to render themselves by cultivation what God has capacitated them by nature to become?” “WRITE THIS BOOK,” was the response. I have obeyed. God grant that it may help attain that “greatest good”—HUMAN IMPROVEMENT.

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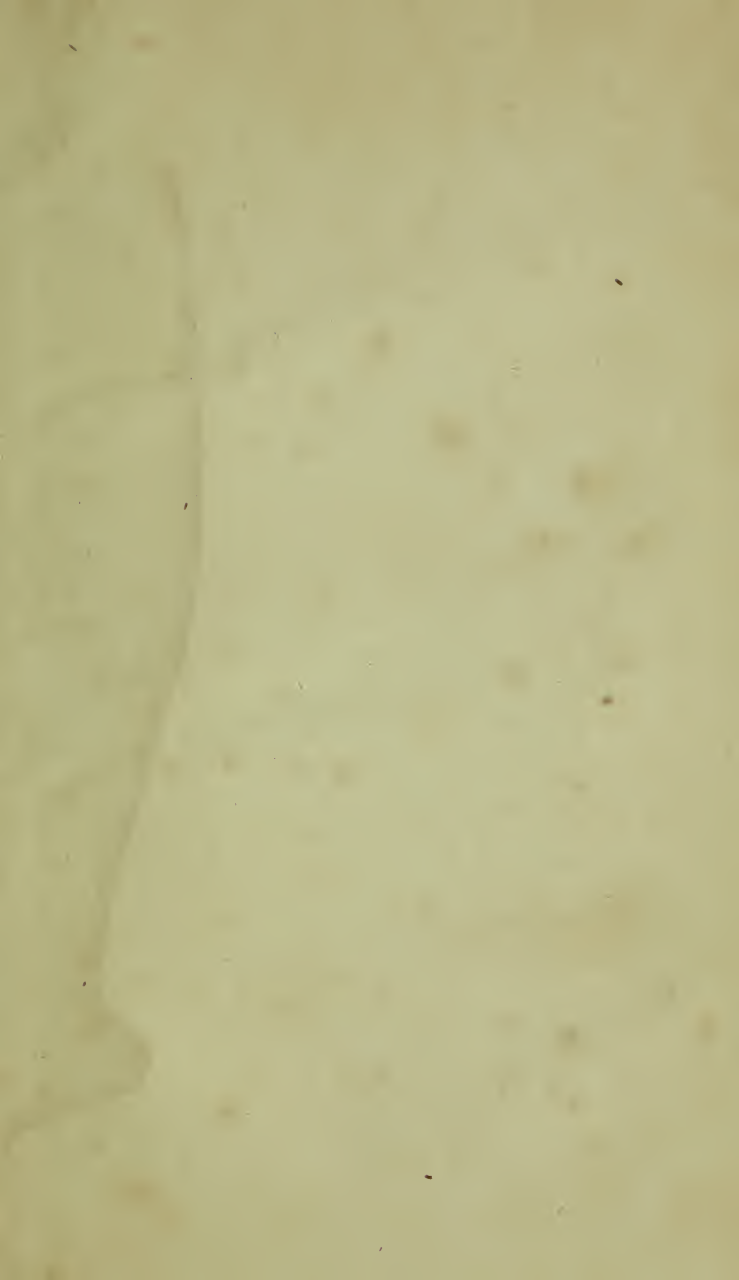
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